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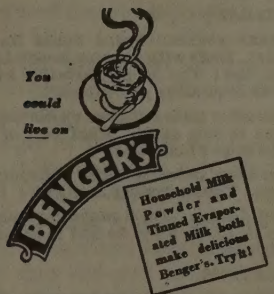

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World Review

INCORPORATING REVIEW OF REVIEWS

EDITED BY EDWARD HULTON

3 THINKING ALOUD Edward Hulton

11 THE UNITED NATIONS IN SEARCH OF A EUROPEAN POLICY! Peter Drucker

18 THE FRENCH NAVY AND BRITAIN (1) Vice-Admiral Muselier

24 NO STATE NURSERIES, PLEASE! Dr. Simon Simple

25 HOW GUERNSEY BEAT THE BANKERS Edward Holloway

27 I INTERVIEW TREBITSCH LINCOLN Capt. G. A. Veres

29 WAR IS CHAMPAGNE TO THE CRIMINAL Leonard R. Gribble

31 WHAT MAKES A MARRIAGE SUCCESSFUL? Mass-Observation

34 THIS CHANGING WORLD: 30. Science and the Rising Generation David S. Evans

41 A SAILOR'S VIEW (11) Ronald Bandey

44 ROMANTIC CAREER OF W. H. DAVIES, THE TRAMP POET Walter Parker

48 WHERE WAS THAT PRETTY MAID GOING TO . . . ? D. A. Clark

50 THE PHILOSOPHY OF KANT C. E. M. Joad

55 SCIENCE FRONT

57 FIFTY YEARS AGO

58 BOOK OF YESTERDAY: Prosper Mérimée's *Colomba* reviewed by Thomas Walton

60 NEW BOOKS

71 CROSS-SECTION

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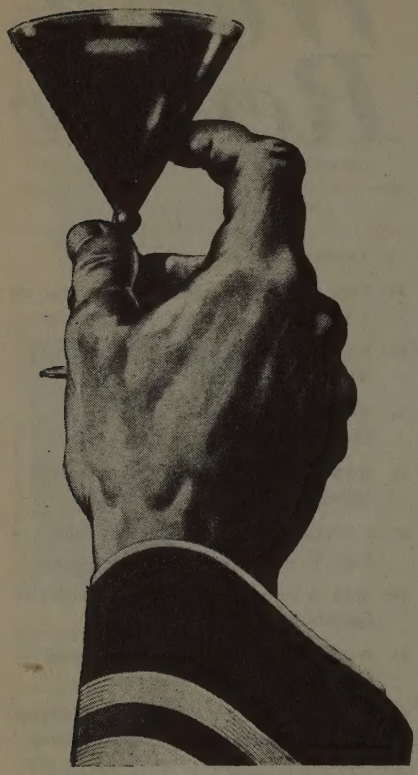


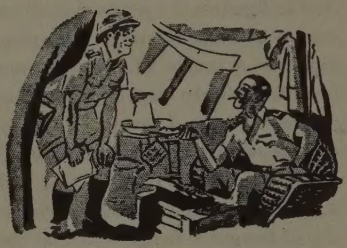
...let's have a gin & Votrix...

VOTRIX VERMOUTH

SWEET 7/- DRY 7/6

Vine Products Ltd., cannot supply you direct so please ask your usual supplier

EXPLANATION: *War conditions restrict the sale of Rose's Lime Juice in Britain. But in many parts of the Empire distribution goes on. Here, you see how we spread the news in those great countries that make up the British Empire. ★ Here is an advertisement published in Johannesburg.*



BOND OF UNION

"Good evening. Is your Adjutant about?"

"*He'll be back in two shakes of a sheikh's shimmy. You'll wait? Splendid. Take a seat — I can warmly recommend our well-sprung packing cases. Smoke?*"

"Thanks."

"*Drink?*"

"Thank you . . . Yes, I would like a Gimlet. Made with genuine Rose's Lime Juice, too! You people certainly know how to look after yourselves."

"*We rather pride ourselves on our organization in this outfit. What part of the Union do you hail from?*"

"I'm from Johannesburg. Mining, of course. You're further South?"

"*East London. I'm a quantity surveyor. Came in handy when we had to count up the Eyeties.*"

"I bet it did."

"*Poor devils, they had a hangover which even Rose's Lime Juice couldn't cope with. Another Gimlet?*"

"I don't really . . . I mean . . . I oughtn't . . ."

"*That's the idea. I like a man who knows his own mind. Orderly — two Gimlets! This war has certainly broadened my mind. I used to think that Rose's Lime Juice was only found in South Africa. Orderly!*"

"Sir?"

"*Make those Gimlets big ones. And don't be shy with the Rose's.*"

ROSE'S — *There is no substitute*

THINKING ALOUD

EDWARD HULTON

I AM thinking aloud presumably upon the eve of the Second Front. By the time this appears in print our forces may be at grips with the enemy in Western France, unless they have been delayed by the unwarrantable strikes of the miners. I certainly do not covet the position of General Dwight D. Eisenhower, Montgomery or any other of the Second Front leaders. This must be a moment for a general comparable with that of an airborne private when he is about to parachute into the blue! One can only hope that things will go better than they have done hitherto in the Anzio 'beachhead', or indeed upon the main front in Italy.

LONDON REVISITED

MEANWHILE there has been a recrudescence of the Blitz over London. It must be confessed that some people have not taken it quite so stoically as they did during the great days of 1940. This will one day provide an excellent study in psychology. Perhaps it was because the danger in 1940 was really so much *greater*. I have always felt that there existed in those days a tacit conspiracy of all the people to stick together without any complaint; because they knew that if they did not do so it was all up! On this occasion it may be that we are more tired, though our general health is better than ever. More truly, perhaps, we are now rather in the position of workers who are suddenly asked to work overtime without pay, and after the whistle has blown. In any case, we know that there is not much chance of losing the war; and some people feel a considerable temptation to shirk their duties, or just get out of London; and there seems less necessity for them to control that unruly member, the babbling tongue.

ATLANTIC CHARTER FOR RE-PULPING!

ON the eve of this great military event, the political situation in Europe remains 'complicated', to put it politely. Mr. Churchill's announcement in the Commons' House that the Atlantic Charter does not apply to Germany has caused a good deal of consternation; and a consternation which will gradually spread, to say nothing of later and more serious consequences. (Actually it was Mr. Eden who, a short time before, when asked in the House whether the Charter applied to the Reich, replied in the negative.) Lord Noel Buxton, who wrote a letter to *The Times*, is only one of those who has expressed concern. In his letter he explains that there is widespread support for the appeal of the Provost of Wakefield for a clearer statement of the principles which will govern the policy of the Allies in their treatment of Germany in the post-war world. He points out that the desirability of such a statement has certainly been increased by these words used by the Prime Minister on 22 February. He further states that Article 2, stating that 'no territorial changes should be made which do not accord with the freely-expressed wishes of the peoples concerned' embodies the principle the neglect of which has often led to war—and would again make peace precarious. Article 2 has been widely valued as likely to reduce the support given in Germany to the Nazis, and so to hasten surrender. It would be disastrous if the confidence felt in the wording of the Charter should be shaken.

Mr. Churchill also rather glibly talked about handing chunks of real German territory to the Poles. Whatever may have to be done in the end, there does not seem to have been any necessity to use these words at that particular stage. I think it is essential that the public should realise that there is all the difference in the world between frontier rectification, in the stricter sense, and the handing over of territory which we do not even claim is not wholly German in population. In the first case, even at the very worst, efforts are made by the interested power falsely to suggest that the territory in question really contains a majority of its nationals. Even this is better than an attempt to compensate say, an injury done to Poland by inflicting an injury on a third party. If somebody stole my pocket-book I would receive scant consideration in a British Court of Law were it discovered that I had immediately knocked somebody else down and taken his. I appreciate that the argument will be put forward that the Germans are great sinners in this war, and that what we do to them does not very much matter. But this removes our whole claim to a moral basis for our actions. In particular, it is impossible not to believe that we are gratuitously creating a further store of trouble for the future. We are certainly providing any future German militarists with a first-class rallying point. And it is extremely difficult to imagine how we can hope to co-operate in the future with German liberals after part of their fatherland has been wantonly detached.

I cannot feel that there is much prospect of a happy settlement of the Russian-Polish quarrel itself. There is no doubt that a very great proportion of the peoples east of the Curzon Line are not Poles at all, but are Ukranians and 'White Russians'. However, amongst the less satisfactory aspects of the Russian attitude are the attempt, upon traditional lines, to interfere in the internal affairs of Poland, by creating disruptive groups within that country; and the dictation of who are to be members of the Polish Government. A study of what the Russians did after 1939 in Estonia, Latvia and Lithuania, which are usually regarded as too small for the notice of inhabitants of Great Britain, would throw considerable light upon these well-tried methods. A further rather ominous feature is the Russian decision not to base their claim solely upon 'racial' grounds, but to assert that certain areas are necessary for their defence. This argument could obviously be carried to extreme lengths by any state which had the power to back it with force. Neither does it seem to possess any military validity. Russia is a vast power already; Poland in any circumstances will be extremely weak; and the German Army will presumably be destroyed. The Poles, on the other hand, have certainly not added to their slender reputation for being practical people. They still have as Commander-in-Chief the reactionary Sosnkowsky; and they seem to be unprepared to accept the Curzon Line as a basis for bargaining. There can be little doubt that they have in Mr. Churchill and Mr. Eden warm-hearted friends, the like of which they are not very likely to find again; and they have certainly not made the formidable task of these two gentlemen a wit lighter.

IF TITO, WHY BADOGLIO?

THE praise of the Yugoslav leader who works under the rather curious *nom-de-guerre* of Tito has caused very great satisfaction in Left Wing circles. However, Mr. Churchill's support of Tito raises two further problems. Are we always going to give our support to groups merely because they kill the most Germans, or have done so in the immediate past, or is there still some

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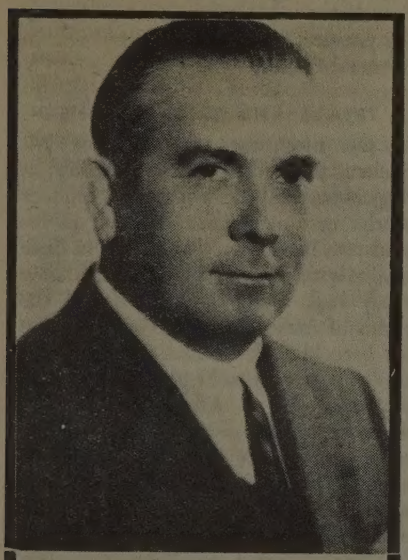
DON'T DO IT, MR. SKOURAS!



Brave Norah Alexander, of 'Sunday Pictorial', tries to foil a box-office hold-up. She attacks the price of 4/6 for cheapest seats for Twentieth Century Fox's 'Song of Bernadette'. This is Skouras, Twentieth Century boss. She warns him, 'Don't do it, Mr. Skouras!'

ideological content in our policy? Further, if we support Tito in Yugoslavia what about the support of Communists in France, and other countries? What also becomes of Mr. Churchill's support of Victor Emanuel III and Marshal Badoglio; his failure to notice the heroic deeds of strikers in Milan and Italian guerrillas in the Alps; and his almost incredibly contemptuous reference to the democratic leaders of Italy assembled at Bari?

Mr. Churchill's reference to these democratic leaders was extremely unfortunate. The sole basis for it seems to be that there will be a clearer field for our military activities without the interference of these people. I am not arguing here what control our military ought to exercise over the Italians at the moment. And it might well be that, if we had a Government under Sforza and Croce, we might be compelled to exercise almost complete administrative control, and leave them very little to do. One would have thought, however, that they were preferable to Victor Emanuel and Badoglio, and that their elevation to office might begin the new political renaissance of the Italian nation.

CIVIL WAR COMING IN FRANCE?

WITH our experience of Amgot in Italy, the Lord knows what we are going to do when we get into France! There, of course, we are going to adopt a diametrically different method; for there is to be no Amgot for France at all. I still think that the best method for France, and for all liberated countries, would have been a genuine United Nations' Commission, including, of course, representatives from all the Allies, not forgetting such countries as Norway and Holland. This Commission, acting as a *deus ex machina*, could have fairly held the ring, until the French were able to hold genuine free elections. As it is, we are going to leave administration in reconquered France entirely to the French. It must be reported that it is beyond the wit of a journalist at this juncture to discover what is the British or American policy for that distressful country. The Americans have almost certainly got no policy at all. Whilst our Foreign Office policy towards de Gaulle can be best described as nominal support, with a multitude of reservations in the opposite direction. Be this as it may, no man can say who will triumph when France is liberated. There is first the General de Gaulle and his National Committee. Next there comes the Consultative Assembly at Algiers. These gentlemen are daily gaining ground against de Gaulle; but

when de Gaulle enters France they are likely to be left, like Dido, weeping impotently upon the shores of North Africa. Within France itself there will be the *Résistance*. No one knows the real character of this movement. It is certainly not entirely de Gaullist; and it is not known how far it is liberal, how far Socialist, and how far Communist. It is also sometimes forgotten that, in addition to the new men of the *Résistance*, there are in France the original Senators and Members of the Chamber of Deputies, to say nothing of the President Lebrun, who has never resigned. With an allied landing, these men are capable of claiming to be the *de jure* government; though I am inclined to think that this is rather in the nature of wishful thinking by Right Wing and moderate French exiles. Last of all, there is Vichy itself. How many Vichyites will succeed in persuading the Allies that all along they have been double-crossing the Germans, and are now ready for a gold medal? There is no doubt that the French Communist Party has long been the most efficient, outside Russia. And there is much glib talk that its work, and that of the Socialists, in nationalising French industry will be easy, because most big French industrialists are 'collaborators'. This does not take into account the fact that most big French industrial concerns have much British and other foreign capital; that it will be nearly impossible to distinguish between big concerns and middling or little men; and that the French are very largely *petit bourgeois*, to say nothing of the agriculturists, amongst whom Communist banners are not waved by the prudent. Indeed, the very fact that the Left will look so strong in France is quite likely to swing the middling people towards the Right; just as it did when they deserted the Jacobins for the Directoire and Napoleon Bonaparte. Certainly it is depressing that one meets so many Frenchmen who are quite reconciled to the prospect of a good old civil war in liberated France.

TRIALS AND TRIBULATIONS

In the meantime, the trial of M. Pucheu, the Vichy Home Secretary, at Algiers has proved itself to be a blunder of the first magnitude. Pucheu, in his evidence, has shown that he was in close touch with various persons who now enjoy high estate at Algiers; and the career of Astier de la Vigerie and others has been blasted. General Giraud, in his evidence, stated that he permitted Pucheu to land in North Africa; and declared that the trial was a mistake, because sufficient evidence did not exist in that country. It is difficult to understand why such trials could not have been postponed until after the return to France (whilst the accused were kept in custody). And the screams for the deaths of these persons have reminded the world rather unfortunately of the excesses of Robespierre's Committee of Public Safety in the time of the Revolution and the Terror. Why need these trials have taken place at all at this moment? It has been suggested that they were staged by de Gaulle himself in order to prove that further trials of the same sort would be out of the question. This, I think, seems too Machiavellian. A more likely reason is de Gaulle's political inexperience, and his desire to secure a cheap triumph, whether on this occasion or in Lebanon. A calmer study on the true greatness and real interests of France would have suggested a different course.

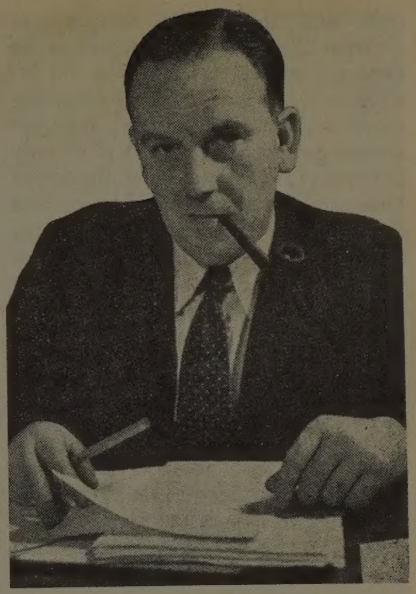
AND GERMANY?

The question what to do with Germany, once we are in that country, has certainly not been solved. Sir Eric Phipps, in his letter to *The Times*, has rightly pointed out that no plan will be

of any use unless we adhere to it for at least thirty years; and that to induce our too-easy-going country to show such staying powers, the plan must be as simple as possible. He therefore suggests that it should confine itself to two aims only. First, total and continued disarmament of the Reich. Secondly, extraction from Germany of the maximum possible reparation. The question whether Germany should remain an *einheitsstaat* (a unitary state), a *bundstaat* (close federation), or a *staatenbund* (loose confederation), he considers should be left to the Germans themselves.

Lord Quickswood in *The Times* hopes that, in making peace, we shall try to do what will work well, rather than what is thought to be just; and says that making peace is the job of a craftsman and not of a judge. There is a great deal to be said for this latter view. World judicial institutions simply do not exist at present which can provide us with the precise justice of the Law Courts in the Strand, or even of the juvenile magistrates at Hereford. Nevertheless, he would probably agree that the settlement, to be lasting, should be informed with the general principles of fairness and justice.

The problem of Germany naturally falls into two parts. The first, of course, covers the immediate period of occupation; and the second deals with a long-term policy. Mr. Kingsley Martin has rightly pointed out that we are apt to concentrate our attention too much upon the first part, and not sufficiently upon the second. During the first period the difficulties will be comparatively small, for the German forces will have been destroyed. The second period presents great difficulties, owing to the unwillingness of democratic nations to maintain guard over the prostrate foe for an unlimited period, as Sir Eric Phipps has suggested. It is probably true to say that the trouble, Dear Brutus, will not be so much with the Germans as with ourselves! To hold the Germans down permanently will be impossible and unjust. On the other hand, what we have the right and duty to do is to be fully armed ourselves; and this entails military service, and drilling in time of peace. The idea that we can ever smash up the Germans to such an extent that we need never bother with them again is quite absurd, though very prevalent. It certainly argues that we wish after the war to sink into a state in which we are not prepared to fulfil our duties of citizenship. And it is rather like a child saying that he will wash his teeth so well that he will never have to use a toothbrush again.



N. F. NEWSOME; *Director of European Broadcasts. Editor of new* Europe

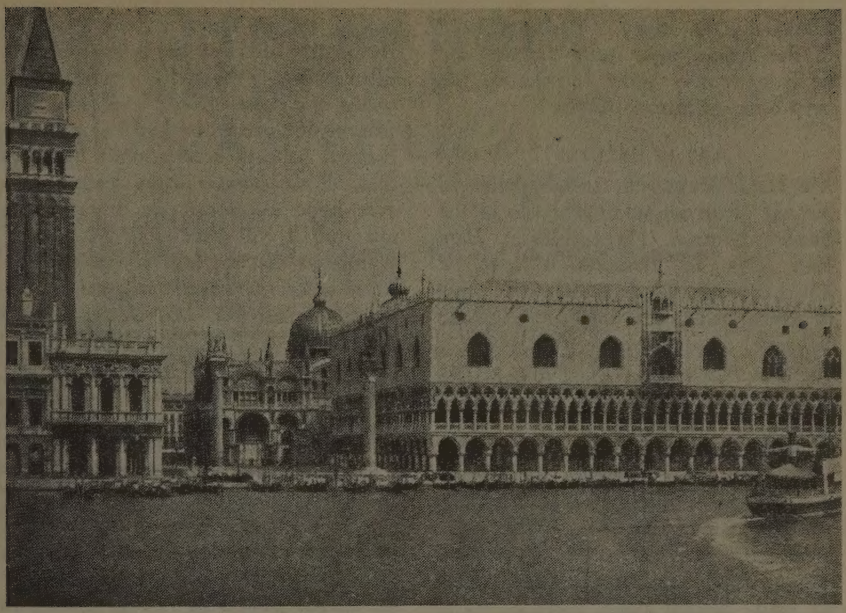
EUROPE, GARDEN OF THE WORLD

THE problem of Germany can certainly not be usefully considered unless it is studied in its European setting. The

only final solution of the German question must be the integration of Germany into the fabric of Europe. Intelligent students of affairs are becoming more and more concerned that the various governments seem to think only in terms of the United States, the Soviet Union and Britain; and that their opinions are coming to be reflected by the man in the street. Western Europe which, if it were united, would have with its nearly three hundred millions a greater population than any of these groups, which has great industrial resources, developed and undeveloped, and which is still the most civilised part of the world, is apparently to be regarded as some kind of no man's land between Britain and Russia, or like some piece of waste land left deserted at the borders of a city, because the title to the land is in dispute. If Russia is to take the lead in Eastern Europe, I repeat again that it behoves Britain to give the lead in the West. Considerations of this kind have led to the production of a new publication with the title *Europe*. Contributors include Jan Masaryk and Hubert Ripka of Czechoslovakia; Dr. Beyen, the financial advisor to the Netherlands Government, Jacques Duquesne of the B.B.C. French broadcasting, D. W. Brogan and Brian Tunstall. There are drawings by the Polish artist, Topolski. The editor is Noel F. Newsome, who who is the head of the European broadcasting service. Mr. Newsome is not only the possessor of an academic and democratic mind, but he has originality, and above all courage, and has for some time been one of the few voices raised in support of the European Cinderella.

ARGENTINA FOR THE ARGENTINES!

THOUGHTS of Europe and her culture bring one to considerations of what is going on inside Argentina. It is hard to resist the idea that the Argentine forms an example of the recent '*gleichschaltung*' of large sections of our press, which all seem to produce the same tepid comments on the same tepid topics. I look in vain for a new angle of vision upon the Argentine problem. And where there is no controversy I suspect that there is something wrong. The key to much of this seems to be that most newspapers are sending us Argentine news through their Washington correspondent. I do not see why the British public need have their news from South America filtered by the United States. Neither can I resist the thought that United States policy in Latin-America has never been conceived or carried out with the skill and the finesse which they claim. When anything occurs in Argentina of which the United States does not approve we are at once informed that it is due to 'Nazi machinations.' It is probably much nearer the truth to state that the principal sin of the Argentines, if it be a sin, is not so much affection for the Reich as an intense love for, and pride in, their own country. There is no gainsaying that the Argentines of all persuasions are highly nervous of the Americans from the North. Not only are they nervous of their political power, but, being Latin, Catholic and European-minded, they have nothing in common with Anglo-Saxon-American culture. Further, ice-boxes in small numbers fail to interest them; ice-boxes in overwhelming numbers frighten them to death. There can be little doubt that had Britain been appointed 'the honest broker' to Buenos Aires things would have gone very much better. The difference is that the British, when they condescend to be polite, are respected by Latin-Americans, whilst the more the Americans try to be pleasant the more they are despised. It would probably have been far better had the United States tried to co-operate with President



The pink palace of the Doges in Venice. The dream of many workers is that they will one day see this. Could this be repaired, Mr. Wells?

Ramirez. As it is, their activities have merely led to his being superseded by General Farrell, who is the mere tool of Perón. Perón is far more fanatically anti-American than Ramirez, though there is little real evidence that even he possesses much affection for the Nazis.

Brazil, confronted by the same problem, owing to the different mentality of its people, has approached it in a different way. There is infinitely more open co-operation with the United States; nevertheless, distrust for the Americans is almost equally great. At a recent dinner in Rio an American professor had held forth for an interminable period on Anglo-Saxon culture. He was followed by a certain Englishman, who shall be nameless. This gentleman, who had been asked at the last moment as a stopgap, had not been very carefully vetted. In reply, he told his audience that he was unaware that there was such a thing as Anglo-Saxon culture! The only culture he had ever heard of was the culture of Europe. Whereupon the Cariocas and Brazileros rose to their feet in a body, and their 'Vivas!' could not be quelled for a long period.

'OUR PRISONS'

World Review published in its February number an article entitled 'Our Prisons', which made serious attacks on the conduct of prison officials and warders. The Editor would like it to be understood that at no time did he associate himself with the views expressed in the article. He was merely providing a forum in which readers were free to express their own opinions. Whilst not maintaining that everything is perfect in our prison administration, it has come to his

knowledge that many of the facts stated in the article were quite untrue; and he is extremely sorry if injustice has been done to prison officers.

ART IS USELESS?

MR. H. G. WELLS has recently delivered himself of an astounding article in the *Sunday Dispatch*. He entitles it *Hard Facts about Art Treasures*. It is to be noted that Mr. Wells is always at pains to inform us that it is a question of facts. Whereas, as in this case, it is really a question of opinion, and opinion of the most fantastic description. Mr. Wells is dilating upon the now well-worn subject of whether we should preserve the treasures of art, or men's lives, in Italy, as it is sometimes crudely and inaccurately put. The burden of Mr. Wells' argument lies in this paragraph, 'In all that region, except for manuscripts, which are easily hidden away, there is not a single art treasure that cannot be completely destroyed, without the slightest diminution of man's inheritance of beauty.'

The reason for this, he says, is because we have got the measurements of all these statues, and they can thus be copied, including the *patina*. He then goes into a long description of the picture known as 'The Rokeby Venus', which he tells us was once quite unappreciated, and may not have been painted by Velasquez at all. He also informs us that Rembrandt's works were, until recent years, mainly appreciated because of their sombre tones, whereas these were really caused by the fact that the canvases were covered with cakes of dirt. All this is meant to persuade us that there is a lot of snobbery and ballyhoo about art, as no doubt there is. Mr. Wells proceeds, 'Slowly we learn that "Art" and "Good taste" are profoundly pretentious insults to the inexhaustible loveliness of natural things. There is more loveliness for the liberated eye (*sic*) in the flash of a lifting wing, in the swirl of a fish under water, in a chase of bubbles from a rush swaying in a stream, or the dance of happy patterns beneath breezy sunlit branches than all we poor, clumsy learners can ever hope to capture or imitate.' Oh my gosh! I will leave alone Mr. Wells' arguments that the lovely works of the Renaissance, *patina* and all, can be remanufactured. But Mr. Wells is here saying that all the art that has ever been, or is, or ever shall be, is in vain. Is this because, like the German Chancellor, he is himself not a successful painter, or because in artistic circles he feels like a fish out of water? There is, however, an almost more serious omission in Mr. Wells' article. What of the beautiful *buildings* in countless Italian cities and villages? What of St. Peter's, Rome, or the unique palaces of Venice? Does Mr. Wells imagine that these fragile glories can be recreated by the Ministry of Works and Buildings, or even by Mr. Shakespeare Morrison and the Ministry of Town and Country Planning? Of course there is an excuse for Mr. Wells. He is a prolific writer, and for the journalist Time is a hard master. Significant omissions by journalists are therefore common, as when Mr. Raymond Postgate in *Picture Post* recently stated that Lord de Tabley and Lord Rochester were the only aristocratic poets, and forgot Byron and Shelley! Nevertheless Mr. Wells should have a care. His predilection for the test tube may persuade his readers that the New World which he so ardently desires may turn out to be a world of unparalleled ugliness and horror. It is only fair to remind the public that if they want to get at the best works of this great man they should turn to the books he wrote, say, before the last war.

THE UNITED NATIONS IN SEARCH OF A EUROPEAN POLICY!

PETER F. DRUCKER

The American author of *The End of Economic Man* and *The Future of Industrial Man*

HAS the European Continent ceased to be of primary importance in international affairs? Do we want post-Hitler Germany to be strong, weak or non-existent? Should Europe be federated and unified, or a medley of small states held in balance by the neighbouring Great Powers? And do we want stable, conservative governments, or a 'People's Revolution' in the liberated countries? These are a few of the issues that have to be answered before we can have a European policy. Disagreement on them underlies the recurrent tension between Washington, London and Moscow. It is not only that the United Nations have not yet been able to work out a compromise between their individual viewpoints and interests; of the 'Big Three' directly interested in Europe, the United States, Russia and Britain, only the Russians apparently have so far decided just what their viewpoints and interests ought to be. Yet—even if Hitler should not have collapsed by the end of this year—we will have to make the basic decisions about the future of Europe during 1944.

It is too early yet to predict what these decisions are likely to be. But at least the issues of power-politics are beginning to be clear. And first and foremost is the question whether Europe is still the focus of international affairs; and whether the future international settlement should, or could, be based on a settlement of Europe.

This very question would have been unthinkable in 1918. Then it was obvious to every diplomat, statesman and soldier that peace in Europe meant peace everywhere, and that an international order had to be a European order. Europe was the centre of the international system—as she had been during the entire nineteenth century. Relations between Great Powers meant relations within Europe and, largely, between European Powers. Today, however, the end of the European war will be followed by a long and arduous war in the Pacific. Of the four Great Powers of today, three—the United States, China and Russia—are wholly or predominantly non-European powers; and the fourth—Great Britain—owes her world-position largely to her non-European Empire. The issues on which the Great Powers are most likely to find themselves in opposition to each other are almost exclusively non-European. Between the United States and Russia it is largely the question of the Pacific, of Russia's policy towards Japan and towards China. Between Britain and the United States the points most likely to be in dispute are sea and air power—both mercantile and military—and the organisation of international trade and international finance. Between Great Britain and Russia potential friction exists in the Persian Gulf, the Near East and in India. The 'unknown quantities' of world politics are not what the Continent of Europe is likely to do or not to do, but the future government and policies of China—an empire of 400 million people never before active internationally—the status of the 350 million Indians, and the settlement of the colonial problem. Not one of the Great Powers of the new world has any real interest in the European Continent other than that it be quiet.

It is, of course, obvious that there can be no durable peace, and no world order of any sort, if Europe is not peaceful and orderly. But at the same time it is obvious (at least to the non-European powers) that, in terms of power-politics, this war is being fought for the succession to the dominant position Europe had held in nineteenth-century international politics. But if Europe is no longer the centre, if the main job is to prevent the Continent of Europe from poisoning the international atmosphere in the future, then the wishes, desires and beliefs of the Europeans themselves will have to be subordinated to the requirements of a non-European world-wide policy. The first question of the peace would be: what is most likely to make for good relations between the great non-European powers?

This may sound like a rather theoretical argument. But it means that we have to decide whether to look upon the Continent of Europe as a whole that will have to be organised by the

victorious Great Powers from outside Europe according to the requirements of the new world-politics; or whether we still think and act in terms of the historical France, Holland, Poland, Greece, etc., whose restoration should come first. It means that we have to make up our minds whether we regard borders between European states as something that has to be adjusted by us so as to avoid friction in the future, or as questions to be settled by the European powers on the basis of independent national policies. Or, whether the future economic, political and social order in Europe, the distribution and control of industries, the existence or absence of tariff barriers, the extent and organisation of national sovereignty, etc., are to be left to the determination of the two dozen or so Continental countries, or are to be dictated by the Great Powers from the outside. It can, of course, be argued that there should not be any discrepancy between the two views, and that what is best for Europe is best for the world. But the two views lead to radically opposed concrete conclusions.

It is obvious that none of the exiled governments of European countries with whom we are allied in the fight against Hitler can possibly accept a view that subordinates their very existence to a global strategy dominated by the non-European powers. And for this reason alone all the Great Powers have to deny officially that they would even consider a policy in which Europe plays a secondary and dependent rôle. The Russian foreign office has repeatedly emphasised that Stalin wants to see a free and strong Poland. Churchill has publicly given similar assurances to the Free French. And our State Department has several times declared with great emphasis that we do not intend to impose our will on the small countries of Europe. Yet, despite these official denials, all the exiled governments are convinced that the Great Powers have decided to subordinate Europe. Being dependent upon London, Washington and Moscow, they do not, of course, come right out and accuse the Great Powers. But their feelings show in the constant friction between the exiled governments and the American, Russian and British Governments. It is the fear that the Great Powers will treat them as vassals rather than as equals (a fear openly expressed by Carl Hambro, Norway's most respected international spokesman) that explains the opposition of the Dutch, the Norwegians and the Czechs to the Allied Military Government (A.M.G.) on the European Continent. Our European allies are convinced—not without some reason—that A.M.G. will be more interested in the restoration of order on the Continent than in the restoration of the small countries in their pre-war form; that it will subordinate the interests of the liberated countries to the requirements of a global war; and that it will (under the title of military necessity) institute large-scale changes of the map of Europe which no subsequent peace conference will be able to erase. Similar fears explain the continuous clashes between the French Committee of Liberation (especially its De Gaullist wing) and the American and British Governments. The half-hearted recognition of the Committee by London and Washington has hardly improved matters. From the French point of view, it seems to leave open entirely whether the Great Powers are willing to restore pre-war France, and what kind of men they will accept as the representatives of the French people. But the most dangerous cleavage exists between our small allies in Eastern Europe and their big neighbour, Russia. Even the most outspoken English and American advocates of the subordination of Europe do not demand territorial concessions on the Continent for their own countries. But Stalin has made it very clear that Russia's security requires a considerable westward extension of her borders—largely at the expense of his official allies. Hence Moscow refuses to accept the exiled Polish and Yugoslav Governments as legitimate. And a break between Russia and Turkey has only narrowly been averted by British diplomacy. Altogether the feeling of our Continental allies can be summed up in the words of a Dutch diplomat, who bitterly complained to his American friends that 'the Great Powers treat the Continent of Europe less like a doctor treats a patient who is expected to recover, than like an undertaker who has to bury a corpse in hot weather.'

Actually our Continental allies are wrong when they believe that the Great Powers have agreed upon the subordination of Europe. Only Russia has apparently made up her mind that the Continent of Europe must not be allowed to play an independent part in world affairs after the war. There are very few questions about which Russian diplomats abroad are willing to talk. But they all say readily that the future of Russia lies in Asia; that her great international problems will arise out of her relations with a strong China and an independent India; and that, therefore, Russian security demands the subordination of a pacified Europe to the interests of the Great Powers. But neither Washington nor London has reached a decision yet. In this country the view that Europe ought not to be regarded as the centre of the peace-problem has been held, above

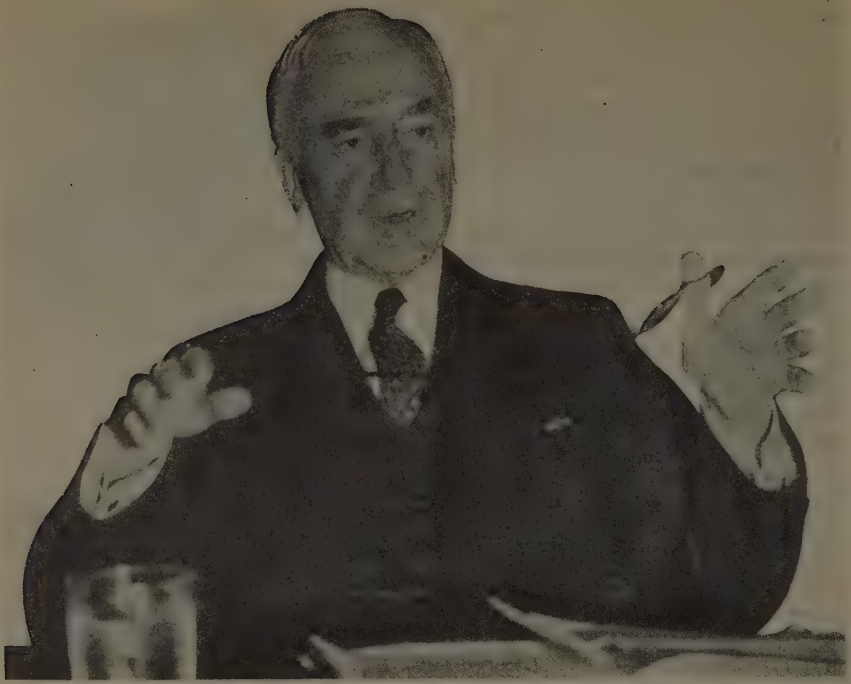
all, by the 'Liberals', especially by former Under-Secretary of State, Sumner Welles, and by the New Dealers in such agencies as Lend-Lease, Board of Economic Warfare, and Governor Lehman's Office of Foreign Relief and Rehabilitation. Secretary of State, Cordell Hull, and the 'Old Guard' in the State Department, on the other hand, subscribe to the traditional policy which focuses largely on the Continent. A year ago it seemed that the 'Liberals' were firmly in the saddle, and that this country had decided to organise the entire European Continent according to the best interests of the Great Powers, rather than according to the desires or traditions of the conflicting and competing small nations of Europe. Today the 'Conservatives' are on top; Mr. Welles has been forced to resign and Lend-Lease, Economic Warfare and Governor Lehman's office have been abolished as separate entities, and subordinated to Mr. Hull in all matters of policy. Yet the fight is far from over. For the Army High Command is known (if only for the sake of the war against Japan) to favour a stabilisation of Europe that would make it impossible for any Continental power to play a leading rôle in world affairs.

There is even less unity in England, where the issue cuts right across all existing party lines. Both on the Right and on the Left there are powerful groups which demand the subordination of Europe, because they favour a permanent and close Anglo-Russian alliance. Both on the Right and on the Left powerful groups demand a permanent and close alliance with the United States and, for this reason, feel that Europe must be kept out of international affairs. And those factions—largely on the Right—who look to the overseas empire as the mainstay of Britain's economic and political power in the post-war world, also want to subordinate European interests and policies to a non-European imperial policy. But both on the Right and on the Left there are forces which feel that England can only be a great power as the leader of the Continental countries. They are particularly strong in the Trade Unions, and oppose any break with the traditional system. The British Government has been swaying back and forth. Both Mr. Churchill and Mr. Eden have at times spoken as if they had decided that the entire Continent should be organised by the victorious Great Powers according to their political needs; and at other times they have come out for the almost complete restoration of the Europe of 1918 as the centre of the post-war international order.

Assuming that we decide upon a Europe that is to be subordinated to the requirements of a

THE RT. HON. ANTHONY EDEN, *H.M. Principal Secretary of State for Foreign Affairs*

global Great-Power policy, what would best serve our purpose: a strong and united, or a weak and disunited Continent? To most Americans the answer will appear obvious. It has been our traditional policy to regard a unified and strong Continent as the best guarantee of European order and of international peace. A federation of Europe seems to most people in this country the ideal solution. At least we want a removal of trade barriers between European countries; a considerable curtailment of the sovereign rights of the individual European nations; and complete equality for national and racial minority groups. To most Americans the division of a small continent into twenty independent states seems anomalous and obsolete—and the cause of the continual friction in Europe. This traditional sentiment has been greatly strengthened—at least among business men and economists—by the fact of Europe's economic unification under the Nazis. If we want to prevent a complete breakdown of Europe's economic system—and such a breakdown would be the worst possible introduction to the rebuilding of European peace and prosperity—we shall have to keep going the



MR. CORDELL HULL, *Secretary of State. 'Gentlemen, World Economic Conditions are Chaotic!'*

centralised economic machine built during the last ten years. We would have to remove the Nazis who control it at present, and we would have to convert it from an instrument of exploitation for Germany's benefit into one of mutual advantage for all Europe. But the economic unity of Europe would have to be preserved. If there is any discussion in this country, it is not on whether Europe *should* be federated, but on whether there is any chance that it *will*.

It comes as a shock to most Americans to realise that these propositions—seemingly so simple and so self-evident—are by no means accepted by our main allies, Great Britain and Russia. In Great Britain the American viewpoint is indeed shared by a very large part of the people—perhaps by the numerical majority. But the government has never accepted it. And it is supported in its opposition to a strong Europe by powerful forces both on the Right and on the Left. Their main objection is to the economic integration of the Continent which to Americans appears as the most desirable feature of a European federation. These Englishmen feel that an economically unified Europe would be a German Europe. They hold that Germany would inevitably acquire control by virtue of her central position, her preponderance in population, her leadership in raw material resources, and in industrial initiative and knowledge. And they believe that in a European federation Germany's rise to hegemony could not be prevented by the other European nations.

The Russian opposition to a unified and strong Europe goes even further. Stalin has made it very clear that it is not only a German Europe that would be unacceptable to him but a unified Europe under whatever leadership. It is, apparently, a cardinal tenet of his policy that the Soviet Union cannot tolerate a strong neighbour on its western border. Official Soviet comments are unanimous in declaring that armed attack on Russia is not a German monopoly but has to be expected from anyone in control of the European Continent—whether Napoleon, Hitler or even a democratic federation. Russia's security—this is the official line—demands a multitude of weak neighbours. If Europe should be strong and

unified, Russia would at once be threatened with vassalage or conquest. Hence Russia vetoes all plans of a federated Europe, and even opposes regional federations between small Continental nations. The idea of a 'Baltic-Balkan League' between Poland, Czechoslovakia, Hungary, Yugoslavia, Rumania and Bulgaria, which most American experts considered the one guarantee of peace in Eastern Europe, had to be given up because of Russian opposition. And the plan of a Scandinavian Confederacy had to be shelved too; for it was to include Finland, and would thus have touched Russia's western border.

Russia favours a solution which would leave Europe divided among itself in a balance of power between medium-sized and small states. The Great Powers, acting together, would then always, by controlling small and dependent countries in Europe, be able to control the Continent. This concept has led Stalin to support the French Committee of Liberation, and to approve of the forces of nationalism in Europe. It also underlies the repeated declaration that Germany must be neither dismantled nor completely disarmed.

There is one alternative to this which Stalin is apparently willing to consider. It is the proposal made by Mr. Churchill last spring: to unify Europe—at least in part—but to deprive her of independence. Mr. Churchill's 'Council of Europe' provided for federations of the smaller countries on a regional basis, and for a far-reaching economic unification of the entire Continent. But the direction and control of this Council—actually the governing body for the entire Continent—would have been in British and Russian hands. At least for the time being, Mr. Churchill has apparently abandoned the idea, in the face of bitter American opposition. But there is nothing to indicate that either he or Mr. Stalin are willing to go any further in the direction of a strong and unified Europe.

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However much people differ in their views on the future importance and organisation of the European Continent, the issue can at least be discussed dispassionately and rationally. But the debate becomes heated and acrimonious as soon as it is focused on what is, after all, the central question in the European problem: the future of Germany. It is Germany who has twice within our generation plunged the world into war. Our chief aim in the future peace must be to prevent a third world war. Hence it appears obvious and undeniable to most of us that the main purpose of the peace organisation must be

PEOPLE'S COMMISSAR VIACHESLAV MOLOTOV, *at the time he replaced Litvinov*

the prevention of future German aggression. To question this argument seems to most people in America and Britain not only stark nonsense. It looks like 'appeasement', 'isolationism', or worse.

Yet, among the very men who can least be suspected of a desire to 'coddle' Germany, or of a tendency to underrate the Nazi strength—the military men—there is very considerable doubt of the soundness of the popular argument. Some of them say quite openly that it would be a suicidal gamble with all the odds against us if we were to make the prevention of German aggression the central aim of the post-war organisation. And in at least one of the major countries—Russia—their arguments have convinced the civilian leadership; the point on which Stalin disagrees most sharply with popular opinion in this country and in Britain is on the position of a defeated Germany in the future peace.

These military men are not interested in the question whether the Germans have learned their lesson, whether the German people actually support Hitler, or whether we can 're-educate' them and discover the 'other Germany'. They base themselves on a cold and unsentimental analysis of military facts, which to them prove

that Germany is already a second-rate power. And it is the first rule of any organisation of military security that it be not focused upon the prevention of aggression from a second-rate power. As long as there is unity and co-operation between the Great Powers, a secondary nation cannot possibly become a danger. And to design the machinery of peace exclusively and primarily in order to stop the dangerous Great Power of the past is to invite new powers to become aggressors with impunity. 'If we base our peace organisation on the assumption that Germany will be the danger a third time because she has been the danger twice before,' a senior army officer said the other day, 'we shall be like the policeman in the mystery story who watches only the known habitual criminal, and thus makes it possible for the unsuspected real murderer to sneak up and conk him on the head. What we need is a system of security which makes it impossible for anyone to disturb world peace. To design peace in terms of security against Germany would make us impotent to deal with whatever other threat we will have to face. And it is more probable that we shall have to face such another threat than that we shall see Germany again as a Great Power able to aspire to world conquest.'

This belief that Germany is fast becoming second rate is partly based upon the emergence of Russia as the greatest military and industrial power in the Eastern hemisphere. Russia's industrial strength even today approaches that of Germany; and her raw material resources are many times larger than those of the whole European Continent taken together. Her population is already more than twice that of Germany; and it is growing more rapidly than that of any Western nation. After this war, all of Germany will be within easy air-bombing range from Russia, but the main industrial centres of Russia on the Volga and in the Urals will be well beyond the reach of German-based planes. At the same time this country has emerged as a world power many times stronger than Germany can ever be. It has shown twice that it will not tolerate a German hegemony over Europe, and, if in alliance with England, it can attack Germany directly with vastly superior forces while itself being reasonably safe from any effective German attack. But Germany appears not only about to become a secondary power if compared with the new world powers but also in terms of her own strength. After two complete defeats within a generation (and the second one will be infinitely more complete than was the first), Germany, according to these military men, will hardly have the economic, the military or the political means to become strong again. Even if there is no actual civil war in the country—and a good many observers regard it as practically certain—there will be a long period of intense domestic tension, hatred and bitterness. The whole fabric of Germany's political and military organisation will have disappeared in the collapse of Nazism. And it will be difficult enough, even for a dictator, to pick up the pieces.

Altogether, in the opinion of this military group, post-Hitler Germany may well be no stronger than France was in the hundred years between the Napoleonic Wars and the first World War: the strongest of the second-class powers, but far too weak to pursue an independent foreign policy in the face of opposition from the Great Powers. Or Germany may even be in the position in which Spain has been since the Religious Wars of the seventeenth century: a burnt-out hull of a Great Power, paralysed, demoralised and unable to regain her cohesion. Some of the more radical of the military men—apparently particularly numerous in the Russian General Staff—go so far as to suggest that Germany's decline began before this war, and that the Germany of Hitler was actually weaker—at least in relation to the powers around it—than the Germany of the Kaiser. They argue that Imperial Germany almost achieved victory in 1914, although she fought on two fronts from the beginning, although she encountered opponents that were as well prepared and as well armed as she was, and although she used conventional tactics and strategic plans known to every military man. But Hitler only gained victories as long as he fought on one front only, against enemies—especially the England and France of Munich—which were completely unprepared, and almost unarmed, and in exclusive possession of new weapons, and of new strategic concepts. As soon as the situation of 1914 was restored: a two-front war, equality of armaments and of strategy, Hitler began to lose rapidly, even though his military and geographic position was by then much stronger than that from which the Kaiser's armies won their great victories.

Army men who expound these views have become used to the accusation that they are 'pro-German' and that they advocate letting off Germany without any punishment. Actually no such conclusion follows from their argument. The one thing that does follow is that we must not resort again to the 1918 solution, which left Germany independent and united, while subjecting her to unilateral controls and restrictions. For that—even if such controls

and restrictions would work contrary to all historical experience—would make the prevention of German aggression the focus of the peace-system, which is precisely the thing to avoid. This does not mean, however, that we ought to leave Germany united and independent without controls and restrictions. There is another logical conclusion: not to allow an independent and unified Germany at all.

This is the policy most popular in important American and British Army circles today. Stalin, on the other hand—while also accepting the thesis that Germany is likely to be a second rate power—has repeatedly repudiated the idea of dismantling Germany; and he has, with perfect logic, demanded that post-Hitler Germany—after a period of transition—be left unified, strong, independent and without lasting controls and restrictions on sovereignty and armaments other than those imposed on all countries of Europe. For he holds that German unity and independence could only be prevented either by federating all of Europe, or by a permanent military occupation of the country by the Great Powers. And he regards the first as more dangerous to Russia than even a strong Germany, while the second possibility appears to him neither as feasible nor as desirable in the long run. And, needless to say, it is this lack of agreement on the German question which is the greatest threat to the unity of the United Nations.

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There are other issues still to be decided before we can have a European policy. But they are not really questions of the future relations between the Great Powers, or of their relations to Europe, but of basic political beliefs. Foremost among them is the demand—voiced in America by Vice-President Wallace, and by Professor Harold Laski in England—that we start a 'People's Revolution' in Europe, so as to bring about the 'Century of the Common Man'. Or should we try to establish in the liberated countries the traditional middle class society of free capitalist enterprise under conservative leadership, as desired not only by the army men in charge of actual military occupation, but by most of the people who oppose the radical fringe of the New Deal or Socialism? It is the one question on which, apparently, not even Russia has yet quite made up her mind. At least Stalin is still using the slogans of world revolution in Eastern Europe, while he collaborates in Central and Western Europe, in France, Germany, Czechoslovakia or Croatia, with whatever conservative forces he can find. Not only has Stalin subordinated the Communist underground to Catholic leaders in Germany and France; he has actually gone so far as to allow captured Nazi generals to broadcast manifestos to the German people at the same time as President Roosevelt and Mr. Churchill promised the destruction of the 'Prussian military clique'. In the last analysis, the issue between the 'People's Revolution' and the Moderates will not be decided in Europe and on European grounds, but at home and on general political principles. It is the issue between those who believe that the world needs a revolution, and those who feel that this is just another name for civil war, that the world needs peace and order, and that revolutions will lead to nothing but totalitarian dictatorships; between those who think that we must build a world federation or a super-state, and those who see the only guarantee of peace in close relations between a few Great Powers without conflicting national interests; between those, in other words, who feel that we must begin from scratch, and those who believe that the inherited beliefs and institutions can be made to do the job. Behind the issue of the organisation of Europe in the future peace thus stands the bigger question of the world in which we and our children want to live.

SIR SAMUEL HOARE, *His Britannic Majesty's Ambassador to Franco. Wants to come home to engage in politics here. This is greatly worrying his rivals for the Tory leadership*

THE FRENCH NAVY AND BRITAIN

VICE-ADMIRAL MUSELIER

The first of two articles on the French Navy, exclusive to *World Review*, by Vice-Admiral Muselier, one of the greatest living French sailors.

THE great majority of those who know how to think, whether in England or in France, are agreed as to the absolute necessity for a close understanding between the two countries. This understanding is necessary at the present time in order to win the war—and, in the future, to enable the two Empires, the British Commonwealth gathered round the Crown, and the French Empire, to work out their destinies.

To achieve these ends, a close understanding is absolutely essential. This can only be reached by voluntary renunciation of policies of imperialistic egoism, and by the development of feelings of respect and mutual esteem.

This union must not only be a marriage of reason and self-interest; it must be a union of hearts. But we must know each other before we can love each other. Now, the English, generally speaking, do not know the French at all well, and vice versa. In spite of our geographical proximity, the sea, which could have formed a connecting link, has often kept us apart; and for more than ten centuries sailors of the two countries have fought fierce battles.

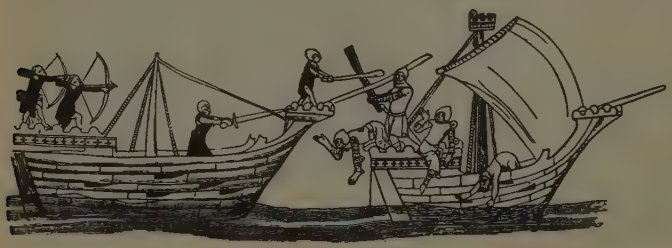
This period of Franco-British strife ceased at the end of last century. None the less, both sides must now make a supreme effort to achieve mutual understanding.

I want to attempt to make my British readers realise how, in 1940, the corrupt leaders of France managed to incite against Britain the only French organisation which had survived the June disaster, namely the Navy. After I have explained the methods by which it was easy to arouse Anglophobia in the French Navy, and shown the causes of the state of mind of the leaders and officers who, in the wake of Darlan, formed the framework of the régime imposed on France by the dictatorship of Marshal Pétain, I shall try to show what path should be followed, so that a similar situation shall never again be allowed to arise.

To do this, I must give a brief survey of the history of the French Navy, in order to explain the causes of this bad feeling; and then we will come to a close examination of its material and moral state during this war.

In the past it must be frankly admitted that there have been faults on both sides. And we must learn how to prevent a recurrence of these faults, which would be fatal to us.

First of all, our British friends must realise that France is an old nation, proud of its culture and its history, and that its Navy at several periods has been the finest in the world. Apart from the Norman Conquest, it must not be forgotten that French troops have several times crossed the Channel successfully; and that the shores of Pas de Calais and of Flanders have on more than one occasion witnessed the assembling of mighty armies bent on bringing war to British soil. Now it is impossible for the British to countenance the French or Belgian coasts being occupied by the enemy or his allies.



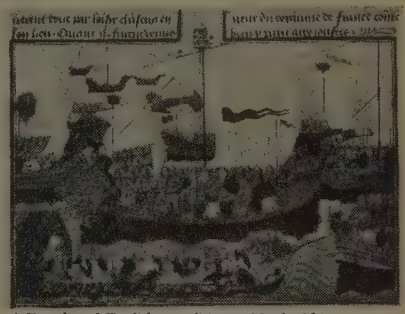
A sea-fight in the early Fourteenth Century

And this danger increases with the progress of aviation.

For over a century no Frenchman in his right mind has dreamt of an invasion of the British Isles. In this sense, the past is definitely dead. However, even though the last century has seen French and British armies, fleets, and later air forces, fighting side by side, and with success, in Greece, in the Crimea, in the Baltic, on all seas, in all countries, and under all skies, our common victories have been rendered void, as a result of mistrust and sometimes unjustifiable jealousy, cleverly exploited by our enemies.

By reason of their geographical situation, England, Scotland, Wales and Ireland had to develop their Navies, without which they could not have existed. But this insular position automatically created a protection against the various invasions by the Romans, Vikings, Bretons, Normans and French. As long as the nations of the British Isles possessed an adequate Navy, they were secure from invasion. And the local militia, though not permanently under arms, were strong enough to repulse attempts at landing. The different provinces which have since formed France (Brittany, Normandy, Flanders, Guyenne and Gascony, Provence, Burgundy, etc., and France Proper) were, on the other hand, constantly compelled to protect themselves against land attacks from the East or the South, at the same time maintaining a defence against invasion by sea. Thus, since the Middle Ages, Great Britain has been able to concentrate her efforts on the Navy; while France has been compelled to face the maritime obligations imposed by her geographical situation between two seas, and also the necessity of establishing strong land armies.

From the end of the twelfth century, the Kings of England occupied half of France; and Anglo-Norman maritime supremacy was disputed by no one. Every ship was ordered to dip her colours to the King of England or his admirals. At the beginning of the thirteenth century, the struggle assumed a particularly fierce aspect; it was the time of John Lackland and Richard of the Lion Heart. The King of France, Philip Augustus, was getting ready for a new conquest of England; and in 1213, 1,700 ships were assembled for this purpose on the coast at Boulogne. An old Benedictine, Eustache le Moine, forsook orders to avenge the assassination of his father; went to serve under John Lackland, and became a Robin Hood of the sea. Eustache, with the Isle of Sark as his base, pillaged and plundered the French ports; then, joining the French service, he attacked the English coast. In 1216, French troops were disembarking at London when Eustache started a bitter struggle against his former shipmates, the sailors of the *Cinque Ports*. After the bloody defeat of Lincoln, there was a new attempt; and on 24 August 1217, seventy vessels, commanded by Eustache, left the coast of France once more to attack England. 'If these men land, England



A French and English expedition to North Africa

is lost,' said de Bourgh, governor of Dover, at this juncture. But when the French fleet came in sight of the Thames, eighteen large English ships and about twenty barques attacked it. A terrible hand-to-hand struggle ensued; and Eustache, taken prisoner, was brought on deck. One of his former companions-in-arms, Winchelsea, asked him to choose which chopping-block he preferred, and without further ado, he cut off his head, which was then carried on the point of a lance into the town of Canterbury.

During the whole of the chaotic period which preceded the unification of the two countries, the Normans, Bretons and French intervened in the internal struggles in England; while the actions of the British aimed at assuring for the King of England the possession of all, or part, of the territories, or of the kingdom of France. This brought about a series of very bitter wars, the longest of which was the so-called Hundred Years' War. During this period there were many vicissitudes in maritime supremacy; and in the energetic reigns of Philippe le Bel and Charles V, fleet actions had given the Kings of France the mastery of the sea. The English coasts had been devastated and trade strangled in such a way that an economic and social crisis in 1381 put England in very great danger. The situation was complicated by the fact that the common people, revolting against the middle classes, were intent on destroying them by a general strike. In 1390, the English sailors banded together, refused to

serve for less than triple pay, and the admirals had great difficulty in putting an end to this insubordination. Meanwhile, however, the Admiral of France had to give up naval warfare, whatever its advantages. The towns and people, overwhelmed with taxes, forced the King of France to give up a strong navy for war purposes; and the more economical system of privateering was adopted, that is to say, the arming of merchant ships. This privateering, relentlessly carried on by both sides, lasted for centuries. The French privateers swarmed along the English coasts, while the English privateers devastated the coasts of France. Sometimes whole towns were destroyed, and the people carried off as slaves. When a privateer encountered an enemy ship in the open sea, if she did not immediately lower sail, she was attacked as a rebel, and the fate of the prisoners was unenviable, whether they obeyed the summons or not. They were locked up in a cell until the ransom was paid, and very often put to the sword; or, after the ship had been boarded, simply thrown overboard with a sack of stones hanging round their neck. It was often difficult to distinguish privateers from pirates. In fact, the outrages were such that it became necessary to legalise piracy by creating what were called 'letters of marque'. As it was held at that time that all citizens of one port or one state were jointly responsible for their debts, when a creditor found his debtor unable to pay, he sought permission from the authorities to pay himself by seizing the property of the confederates of the latter. This authorisation was known as 'a letter of marque', because the seized goods were marked, and handed over to a magistrate. As soon as the debit was made good, the 'letter of marque' was annulled.

These letters of marque produced demands for 'counter marques', or reprisals, on the part of opponents. The various letters were subject to certain formalities, such as an attempt at conciliation before an international tribunal of guardians of the peace. Is it not here that we find the origin of the idea of the modern International Tribunal at the Hague, or even the ancestor of the League of Nations?

Several international treaties of the same kind were signed between England and Brittany, England and Castille in 1414, and in France legislation was established in 1443. The English Navy rigidly exercised the right of search, but the English dutifully respected the safe-conduct of their Kings. These conventions were not always observed, and incidents of pillaging and cruelty were frequent. For example, on the Wednesday after Pentecost in the year 1400, two barges and two English whalers captured the barge *St. Michel*, which belonged to the Vice-Admiral of France. The English privateers found only one sailor on board. Furious at the disappointment of their hopes, they swore that if they could lay hands on the aforesaid Vice-Admiral, and the captain of the barge, they would cut off their head. It should be noted that this happened in time of peace, and that the *St. Michel* was a merchant ship. But the French crew had fled, thinking they were about to encounter one of those Frisian vessels which scoured the North and Baltic seas. Stort Becker, one of the two most famous Frisian freebooters, made prisoners empty their glass at one draught. Those who succeeded were released; but those who failed were massacred without pity. And the glass contained four bottles! I doubt if the best whisky drinker could stand such a test if it were applied by a German pirate submarine commander, even now when whisky is rare and justly appreciated. From the terrible memories of these massacres arose legends such as that of the Phantom Ship.

Towards 1450, the French claimed exclusive maritime rights in the Mediterranean—*mare nostrum*. In 1456, the Kings of France and England were at daggers drawn. Their envoy argued the reasons for the superiority of their respective countries. The English envoy boasted of the maritime power of Henry VI, and the Frenchman replied:

'You say, Sir Herald, that the English are masters of the sea, and that they have wonderful power and fine ships. Fine ships, I grant you, but to what glorious purpose have you pillagers and sea-pirates used them? You boast of being at war with four Kings—France, Spain, Denmark and Scotland; what honour is there in impeding the prosperous trading of the whole of Christendom?

'It only remains for the King of France to take away your maritime supremacy.

'Masters of the sea you are definitely not. Remember Charles V, to whose power the ruins scattered along the English coast bear witness. Now again, a French vessel at sea, by and large, is always superior to an English vessel.

'And I tell you that in the matter of sea warfare the French have great advantages over the English, which I shall not for the moment recount, because it is inadvisable to let the enemy know too much. I pray God to give the King of France heart and courage to fight you on sea, because this is the weapon with which he can punish you, and temper your vaunted courage.'

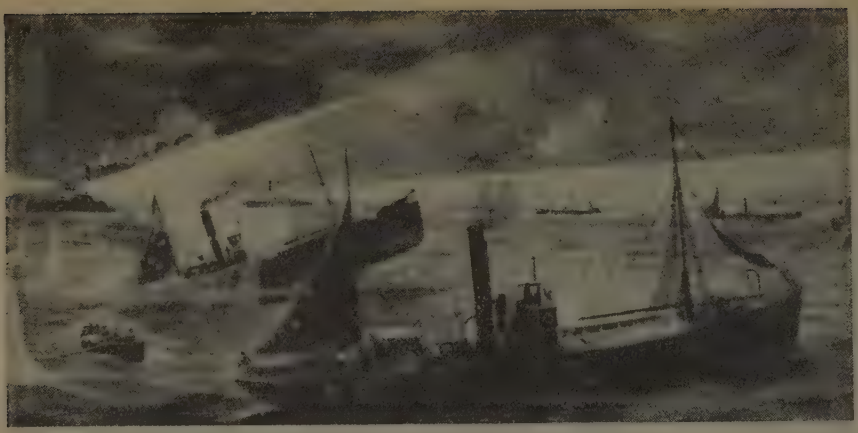
The English victory of Sluys, 1340. It was the third great battle of the Hundred Years' War. The English archers cleared the French decks, and men-at-arms boarded the ships. More than half the French fleet was taken. Here the English capture the 'Christopher'

And during the whole of this period, it was in this vein that the struggle went on; until after the Hundred Years' War, after the Wars of the Roses, and after the union of Provence, Brittany and Burgundy with France, French unity was established.

Several times Louis XI, engaged in the strengthening of this unity, tried unsuccessfully to avoid war with England; and he even agreed to pay Edward IV a grant of 50,000 florins. The splitting of the French naval forces among several independent admiralties prevented any unity of command or action. At the end of the fifteenth century, France was incapable of taking part in any great naval war. Louis XI's son, Charles VIII, rushing into mad enterprises, such as the conquest of the kingdom of Naples, and even the restoration of the Latin Empire in the East, also agreed to pay tribute to England. At that time the King of France possessed barely twenty-one ships.

From century to century Franco-English naval wars went on, marked on both sides by brilliant actions and heroic deeds, and accompanied by the mutual fear of invasion. Francis I tried to establish the principle of the freedom of the seas, but to no avail. After the discovery of America, there was a period of struggle among the growing Colonial Empires. In the course of this struggle, after divers vicissitudes too well known to require recalling, Britain emerged triumphant. In the reign of Louis XV the Treaty of Paris made over to England the majority of the French Colonies (Canada, the Antilles, and India). Under Louis XVI France got her revenge during the War of American Independence, in the course of which the Bailli de Suffren, the greatest of French Admirals, greatly distinguished himself. Then came the wars of the Revolution and of the Empire; and the attempts by Napoleon to isolate England by the 'Continental System', to invade her with his armies united at the Camp de Boulogne, and to destroy her power in the East —attempts which resulted in the disasters of Aboukir and Trafalgar, and the British triumph at Waterloo.

During these centuries of struggle, France's naval efforts made little headway since they were usually sacrificed to the upkeep of a land army. As Thomas Lediard states in his naval history of England: 'It is an indisputable maxim that the honour, surety and richness of the British kingdom depend on the encouragement given to commerce, and the care taken in augmenting and directing its naval forces. We have seen how several nations, formerly strong and powerful at



An unfortunate incident! During the Russo-Japanese War, the Russian Baltic Fleet mistakes Hull fishing boats for Japanese torpedo boats

Conference called at Paris to deal with the matter. The French were sympathetic to the Russians. A Hull fisherman gives evidence

sea, have through negligence lost their trade, and witnessed the entire destruction of their maritime forces.'

Lediard summed up the reasons for the French weakness as 'intermittent negligence', and those for English predominance as 'a continual anxiety about all maritime questions'.

The governments of France had periodically forgotten the principle laid down by Aristotle that the fleet of a nation should be in proportion to its strength. From time to time, the erroneous theory was expressed that 'the Navy is not the concern of Frenchmen.' During the French Revolution it was even declared, 'Let

us lose the Colonies rather than one of our principles!'

It is nevertheless true that, until the end of the reign of Napoleon I, the struggles between the French and British Navies went on incessantly, and that the memory of this strife has left a profound mark on the spirit of French sailors. In fact, since Colbert, the majority of sailors in the French fleets were recruited by the system known as maritime conscription. Those who dwelt along the coasts were exclusively privileged to become sailors or fishermen, and as a counter-balance, were bound to military service on the state ships. The majority of French sailors were Bretons. Now these sailors (fishermen of Iceland or Newfoundland) suffered particularly as a result of the Franco-British naval struggles. It is not suprising then that they had good memories, and that they were subject to periodic fits of Anglophobia.

During last century, after the fall of Napoleon I, there was not one single Franco-British war. On the contrary, our fleets and armies often fought side by side. On several occasions, however, French and British interests in colonial expansion have clashed, in particular at the time of the conquest of Algiers in 1830. But at that time the French fleet was strong enough to keep England's insistence at bay, after she had examined the list of French ships.

There were other alarms, in particular in connection with Egypt (the occupation of Alexandria). Then the famous journey of Colonel Marchand who, setting out from French West Africa, reached the Nile at Fashoda. Britain, seeing the whole of the great African route from Cairo to the Cape menaced, demanded the withdrawal of the French troops. France yielded because her Navy was no longer strong enough to put up a powerful resistance. The memory of this very grave incident has lingered with many Frenchmen.

Finally, during the Russo-Japanese war, the tension between our two countries was considerable, owing to the Anglo-Japanese alliance on the one hand, and the Franco-Russian on the other, also owing to the so-called 'Incident of Hull', where by a regrettable misunderstanding a Russian squadron rammed some British fishing vessels which they had taken for Japanese!

After 1870 France developed her Navy, which remained the second best in the world, until it was supplanted by the German Navy. Before the German threat, France, Britain and Russia knew how to combine in order to resist the pretensions of the *Reich,* supported by its Italian and Austrian allies. The first signs of this were the Agreement of Algeciras, which preserved the respective rights of France and Spain in Morocco, and the international statute of Tangier, in spite of the visit of the Emperor William to this town, and his dispatch of a warship to Agadir.

Under the influence of Delcassé, all the questions hanging fire between France and Britain were settled, in particular those in connection with Newfoundland, Saint-Pierre and Miquelon, Egypt and Morocco. Our two countries were obliged to develop their armaments against the threat of Germany. The French Navy was entrusted with guarding the Mediterranean, and the British the Channel and the North Sea. These conditions prevailed when the Great War of 1914–1918 broke out.

This, then, is a résumé necessarily a very brief one, of the age-long struggles which we have had to go through until last century. The next article will be devoted to a study of the state of the French Navy in 1914, 1939, and in the interval between the two wars, from the material point of view, and from the point of view of the evolution of the policy of its leaders, its organisation, its power, and also the causes of similarity or divergence between the French and the British fleets. Finally it will be told how the fine loyal comradeship-in-arms of the last war was transformed into the lamentable situation which culminated in the suicide of the French fleet at Toulon.

From now onwards, however, let us clearly recognise that never again under any pretext whatsoever must we suffer territorial, political or economic discord to exist between France and Britain. It is a question of life and death for the two countries; and it is essential for them to continue hand in glove in order to re-establish human liberty, in agreement with the great new nations of America, Russia and Asia.

We must not disparage the formidable power of America and Russia, nor overlook China. But nothing positive can be established in Europe, and consequently in the world, without a close understanding between France and Britain, the possessors of the two greatest colonial empires. It is with our two countries that there rests the formidable honour of organising peace in Europe, and a friendly understanding with our allies of the Soviet Union.

4

NO STATE NURSERIES, PLEASE!

DR. SIMON SIMPLE

OUR second baby will soon be here. My wife works part-time and looks after our boy with the aid of our charlady. So we have been looking at residential nurseries for use in the critical three weeks.

Now we have made up our minds. Our boy shall go and stay with friends upstairs, or with an anxious Grannie or the charlady. But he shall never go to a residential nursery.

First, there are the physical risks. Children under five are at their worst age for infections. Put thirty of them together and the risks are multiplied thirty times.

In one nursery, they had been in quarantine for eight months in two years; that meant a one-in-three chance our boy would be exposed to infection during his short stay. In two others —day nurseries—the children were absent, on an average, one day in four—which certainly did not help their mothers to be regular war-workers. The best of the nurseries were clean and hygienic; the food was good and the nurses well trained; but infections were all too common, and the children looked miserable. As a woman doctor said recently, 'They have a high incidence of infection and a low incidence of happiness.'

NO DIPLOMIATE LOVE!

Apart from the question of infection, what is wrong with the communal nursery idea? Any wise mother will tell us.

Little children need loving—not the cold impersonal love of trained child-care diplomiate, but the total love of a mother—or, failing her, the foster-mother or good old nannie. Because a child can stand on his two feet, that does not mean he is ready to do so psychologically. His natural unit is the family; his natural environment the home—not a room perpetually full of other children, the sight of whom he may hate, and from whom there is no escape. And, strangely enough, to quote another medical colleague, 'the more fully and tenderly a child is loved, the more ready he is to adventure into the outside world.' *He needs a secure base, as it were, from which to operate.*

Nor is this surprising. It goes for soldiers in both the physical and psychological sense; a man seems to be losing his morale—his C.O. talks things over with him, and all too often he finds the cause to be anxiety about his wife, her home in raids, her health, or her fidelity.

Every process a child has to submit himself to—feeding, washing, bathing, and potting—is a personal and intimate affair.

Physically, it can be done in a nursery, but only as a rule by a succession of impersonal women, with neither the time nor the experience to allow for his individual foibles. His only defences are to submit impersonally and withdraw into solitary fantasy, or to protest violently and be dubbed a 'difficult' child.

WARTIME NECESSITY

Day or residential nurseries will still unfortunately be needed, for orphans or for those rare cases where parents are cruel to their children; but even then I would prefer foster-parents whenever possible.

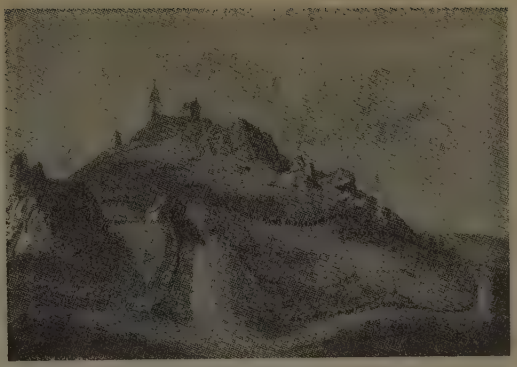
But the wartime nursery is an evil forced on us by the economics of total war, by inadequate family allowances and by the need for every woman who can to work. The place for the under-fives is in the home, and the sooner we get them back there, for their own sakes, the better.

Morning nursery schools are, of course, an entirely different matter. To get the little ones out of the house for three hours in the morning, provided they are well, is a blessing for every mother. And three hours supervised play with other children never did any toddler any harm.

So please, Mr. Willink, give us our homes as quickly as you can, but, for the sake of the children, no day or residential nurseries.

HOW GUERNSEY BEAT THE BANKERS

EDWARD HOLLOWAY



Mont Guet, Guernsey, at the time of this story

THE other day I came across a report of an investigation compiled in the year 1911 of the plan which has come to be known as 'The Guernsey Market Scheme'. It is a matter-of-fact document which makes no effort to be dramatic. Yet it tells a romantic story of great interest; and one which could provide us with a valuable lesson.

The story opens in the year 1815, when the people of the island of Guernsey, suffering from the effects of the Napoleonic wars, were in a state of despair due to economic distress. The following extract from a document presented by the 'States' (as the island Parliament is called) to the Privy Council speaks more eloquently than I could hope to do on the state of affairs that then existed:

> In this Island, eminently favoured by nature, nothing has been done by art or science towards the least improvement; nothing for the display or enjoyment of local beauties and advantages; not a road, not even an approach to Town, where a horse and cart could pass abreast; and the deep roads only four feet six inches wide, with a footway of two or three feet, from which nothing but the steep banks on each side can be seen, appeared solely calculated for drains to the waters, which running over them rendered them every year deeper and narrower. Not a vehicle, hardly a horse kept for hire; no four-wheeled carriage existed of any kind, and the traveller landing in a town of lofty houses, confined and miserably paved streets, from which he could only penetrate into the country by worse roads, left the Island in haste and under the most unfavourable impressions. In 1813 the sea, which had in former times swallowed up large tracts, threatened, from the defective state of its banks, to overflow a great extent of land. The sum required to avert the danger was estimated at more than £10,000, which the adjoining parishes subject to this charge were not in a condition to raise. The state of the finance was not consolatory; with a debt of £19,137, and an annual charge for interest and ordinary expenses of £2,390, the revenue of £3,000 left only £600 for unforeseen expenses and improvements. Thus, at the peace, this Island found itself with little or no trade, little or no disposable revenue, no inducement for the affluent to continue their abode, and no prospect of employment for the poor.

A committee appointed in 1815 to consider in particular the overcrowded state of the market, of which it was said 'humanity cries out against the crush which it is difficult to get out of; and against the lack of shelter for the people who, often arriving wet or heated, remain exposed for whole hours to wind and rain, to the severity of cold and the heat of the sun', decided that further taxation was impossible. The other alternative was to borrow money from the banks. But this entailed the payment of a high rate of interest, which they could not afford, particularly in view of the fact that these interest payments would continue for years and would eventually mean that, although the original sum had been repaid in interest charges, the capital sum would remain as a debt.

Fortunately for Guernsey, they had at that time among their leaders some honest men of keen intellect, who put forward the revolutionary suggestion that the State should take advantage of its ancient prerogative and produce their own notes to finance the rebuilding of the market. At first this proposal was turned down. But later

in the same year the proposal to issue State notes was agreed to, although for a different purpose. The finance committee reported that £5,000 was wanted for roads and a monument to the late Governor, while they had only £1,000 in hand. It was agreed that the remaining £4,000 should be raised by the issue of State notes of £1, 1,500 of which should be payable in April 1817, 1,250 in October the same year, and 1,250 in April 1818. 'In this manner,' they said, 'without increasing the debt of the States, we can easily succeed in finishing the works undertaken, leaving moreover in the coffers sufficient money for the other needs of the States.'

The success of this first creation of State money was so great that it was rapidly followed by others. In June 1819 the question of the market became ever more acute and it was agreed to finance the rebuilding of it, not in the orthodox manner by raising a loan, but by the State creating the necessary notes 'interest free'.

The following comment was made by the finance committee at a later date when a further issue of notes was made to diminish the interest bearing debt of the States: 'The States could increase the number of notes in circulation without danger up to 10,000 in payment of the debt, and the committee recommends this course as most advantageous to the States finance, as well as to the public who, far from making the slightest difficulty in taking them, look for them with eagerness.'

On 29 March 1826, a further issue was authorised to build Elizabeth College and parochial schools, and the Bailiff of that time—Daniel de Lisle Brock—in his address to the States Assembly expressed his belief that the creation of this new money was of great benefit to the States, and caused no inconvenience because of the great care with which it was issued.

Various other creations took place for projects of rebuilding, making new roads and public works of many kinds over a period of twenty years, by which time the people of the Island had become prosperous and happy. The following brief quotation shows how improved was the situation as a direct result of the wise and statesman-like action taken by their Island Parliament: Daniel de Lisle Brock, to whom it seems much of the credit of the scheme must go, said in 1827: 'To bring about the improvements which are the admiration of visitors and which contribute so much to the joy, the health and the well-being of the inhabitants, the States have been obliged to issue notes amounting to £55,000. If it had been necessary, and if it were still necessary to pay interest on this sum, it would be so much taken from the fund earmarked to pay for the improvements made and to carry out new ones. This fund belongs especially to the industrious poor who execute the works and generally to the whole Island which enjoys them. It ought to be sacred to all.'

Such a delightful state of affairs, however, was not to the liking of everyone, and opposition to the idea had been growing, particularly among the banking interests on the Island. A new bank called the Commerical Bank was founded in 1830, and this institution, together with the old bank, failing to prevent the growing prosperity of the islanders, began to issue notes at their own discretion, flooding the Island with paper money. Reference has been made to the care exercised in deciding the quantity of money to be issued by the States, and now Daniel de Lisle Brock sought to restrain the private banks from the anti-social activity. Two quotations from his spirited speech at the States meeting held in September 1836 are of particular interest: 'No one has a right to arrogate to himself the power of circulating a private coinage on which he imprints for his own profit and arbitrary value.' 'With these facts before our eyes we must realise the necessity of limiting the issue of paper money to the needs and customs, and the benefit of the community in general. Permission cannot be granted to certain individuals to play with the wealth and prosperity of society.'

In spite of all, however, the banks finally won the day, and despite a careful search of the records, no explanation of this could be found. Merely an exchange of letters between representatives of the banks and the Bailiff of the Island, in which the former suggested that the States should cease to make further issue and should withdraw £1,500 from circulation, and have no more than £40,000 in circulation. To this proposal Daniel de Lisle Brock seems to have meekly agreed. Having read the account of his fighting speeches, this is very hard to understand, but at least it can be said that the inhabitants of the Island have benefited all these years from the creation of interest-free money 120 years ago.

When considering this experiment, one point should be borne in mind. It is obvious that in 1815, before the experiment was made, Guernsey possessed all it needed to improve the Island—men and materials were there, waiting to be used. When the money was made available by the States, essential work which could not otherwise have been undertaken was carried out, and resulted in a state of prosperity.

4

I INTERVIEW TREBITSCH LINCOLN

CAPTAIN G. A. VERES

TREBITSCH LINCOLN, *as a British M.P. In the last war he was found to be a German spy*

TREBITSCH LINCOLN, alias *Chao Kung, a Buddhist monk*

It was in the summer of 1937. My ship was anchored in Wu-Sun Bay, the estuary of the Yangtse-Kiang. Japanese planes were roaring overhead. They were bombing Shanghai. But this could not prevent me from risking the voyage up the river in a small craft. It was an interesting journey, with an interesting goal at the end of it: an interview with Ignatius Timothy Trebitsch Lincoln.

To gain admittance to a Buddhist High Priest is not an easy matter. But I had good means for doing so; and in no time I was sitting in front of him, drinking tea.

'This is the first time I have given an interview to a sailor,' he started, 'and I am afraid I know too little about the sea to be able to talk to you about that subject.' I explained that I had no desire to talk about the sea, but about his career.

'I am afraid you would not understand my career,' he answered, 'any better than the rest of the world does. In our so-called highly civilised world people are not yet intelligent enough to be able to understand the spiritual development of a higher mind. This sounds to you full of presumptions, I suppose, because your mind has been poisoned by the West. But what I said is true. One day you will realise how right I am in making the above statement. But only if you are superior enough to raise yourself above the people and all their miseries. Then you will fall back on the earth like dew. Very few people realise that this world is a torture chamber for the human intelligence, against which there is only one place where one can take refuge, namely the East.'

'But isn't the East,' I interrupted, 'or more precisely China, a rather unhealthy spot at the moment for a contemplating mind? This "incident" between China and Japan surely must demolish everything noble and spiritual which you no doubt appreciate so much in the East. Or do you think these peoples have a "great wall" around their inner values which will enable them to emerge from today's deadly struggle with their philosophy of life still intact? And how long do you think this "incident" is likely to last, and what repercussions will it have on the West about which you seem to talk with so much contempt?'

His answer was: 'The spiritual "great wall" exists, indeed, and it is due to the Japanese Emperor who ruled in 1825. He saw clearly and in time

TREBITSCH LINCOLN, *with beard. His death has recently been announced by the Japanese. Is he still alive, as a Japanese spy?*

the menace which the developing sophistry of the Western world represents. He built the great spiritual wall which gives protection to all the Eastern peoples. It is perfectly true that today fighting is going on within these very walls. But it cannot damage the spiritual values of any of the belligerents, just because all belong within.

'As to the second part of your question, I firmly believe that this war will soon be over. The Chinese and the Japanese fight each other today only to give an outlet to the most natural of all human instincts, which is to wage war. This will startle you, perhaps, but it is true. Look, even if we go back on the tracks of your Bible, and it does not matter at all what particular Western religion you follow, we find that the most natural instinct of mankind is to fight. There were only two people living in the time of Cain and Abel, and yet they fought each other! History itself is nothing but a succession of wars.

'And with this I come to the third part of your question. If the great Western Powers interfere with this "domestic war" of two great Eastern nations, this fact may have, and probably will have, consequences. The war between China and Japan will last much longer, and it might even develop into a World War No. 2, which, if it breeds in the Far East, may be as dangerous for the Eastern conception of life as it may be disastrous for Great Britain and the United States from the military and naval points of view.'

'Of which I am by no means so sure,' I said. 'But our conversation has taken an entirely wrong course, and I am afraid I could not consider my interview satisfactory unless you talk to me about your legendary career. You must admit that it is not every day that a Hungarian becomes a Member of Parliament in a country like England, where people are so prejudiced against foreigners. And not many Europeans have become Buddhist priests either.'

'You have pretty well learned the tricks of a professional journalist's trade,' was his answer. 'In fact I am slightly suspicious whether you are a sailor indeed or a disguised newspaperman. Whoever you are, and whatever your intentions may be, I am afraid I am going to disappoint you, because I am not disposed to talk now about my career. In the first place, because you have already heard about it. I gathered that from what you said just now. And, in the second place, because it is far too long a story to tell now, much as I would, and could, shorten it. Besides, it would undoubtedly involve a political discussion, upon which I do not want to embark, because you would not understand my points.'

And so I left Trebitsch Lincoln. Whilst going back to my ship I was trying to analyse, in the midst of shellfire and the roaring planes, the impression I had of this world adventurer No. 1, after a conversation of about half an hour. A man of great capabilities and value, of great skill and cleverness, I thought. It is a great pity that he wasted his life by walking in the wrong direction, by following the wrong, and so many wrong, stars. Otherwise he could have become, perhaps, one of the shining lights of our age.

WAR IS CHAMPAGNE TO THE CRIMINAL

LEONARD R. GRIBBLE

SOME years ago Inspector Percy Smith—who in his day probably knew more about 'con men' than any other officer at Scotland Yard—coined a phrase that has remained in my mind. We were discussing the Hatton Garden Pearl Robbery, and suddenly he switched to the part he played in the last war as a special service investigator.

'The difference between a nation's crime problems in peace and in war,' he said, 'is largely the difference between a thief setting out to steal a pearl necklace after drinking a cup of tea and the same thief setting out to steal the same pearl necklace after drinking a glass of champagne. It all depends on the champagne.'

Crime, considered as a social force, becomes intoxicated by war. Changed conditions of life, enforced restrictions and curtailment of various liberties, the constant emphasis on force that becomes an undertone of everyday existence, increased spending power among the war workers, a keener personal appreciation of violence and violent things—all these factors contribute to a change in the individual. The amount of change depends upon the individual, his social background, moral upbringing, and physical environment. Whether the change is merely temporary or not depends upon the mental fortitude of the individual. In short, conscience and character play their part in the adaptation of the individual—or otherwise—to wartime conditions and stresses. War produces only two types—patriots and criminals.

OPPORTUNITIES MULTIPLIED

A criminal is essentially an opportunist. War conditions naturally multiply the number of opportunities available for criminal exploitation. As a simple example of this, one can consider blackout crimes. Smash-and-grabs of all kinds, from smashing a jeweller's window and clearing it to snatching a woman's handbag, increased alarmingly during the blitz period, as did the number of burglaries. War conditions produced a natural check. Large numbers of the criminal classes were called up for military service, which at once in turn presented the Services with a crime problem. The year 1941, during which the blitz reached peak proportions and the country was sadly smitten, was, from the crime index, one of the worst years on record. It produced a ten per cent general all-round increase in crime. It saw the beginning of the big-money rackets, and the development of black marketing upon a firm commercial basis.

The habitual criminal, by whom I mean the man whose livelihood is consistently procured by activities which are counter to the intentions of the law, prides himself upon an ability to 'bend' the law. As a convicted car bandit once told me, 'Any mug can break the law. It takes a good crook to bend it.'

The big-money racketeers and profiteers in wartime not only bend the law; they twist it like a corkscrew. New laws are constantly being made to restrict their activities, but somehow they always manage to remain one jump ahead. The black market, despite all the Ministry of Food, the Board of Trade, and the Ministry of Supply have done, is still with us, and thriving. The legal corkscrew is still opening prohibited bottles.

The professional criminal, provided he remains out of the armed forces, finds himself with new fields in which to practise his particular talents. The forger gets to work on coupons and false identity cards. The thief finds things relatively easy after dark. The 'con man' can slip into a borrowed or stolen uniform and reap a rich harvest in the less reputable night haunts. The very willingness of many members of the general public to come by something 'off the ration', with no awkward questions asked, aids the petty crooks making hay in the wartime sunshine. It only required liquor, and spirits in particular, to become scarce for the bootlegger to set up business in Britain, and from all accounts to flourish.

CRIMES OF PASSION

Crimes of passion increase in number in wartime, as do crimes of violence which cannot in any sense be described as 'of passion'. In 1941 London had nineteen murders dealt with by Scotland Yard. In April 1943 a new record for the Yard's murder squad was set up with three of its members away at the same time engaged on investigations in the provinces. By the end of the year

there was a general demand all over the country for more policewomen to cope with the frequency of charges brought against female offenders. True, most of the latter were adolescents, and adolescents of both sexes were providing magistrates with thorny problems. 'Youth Movements' and organisations had helped immeasurably in giving adolescents direction and outlet for their energies, but the number of offenders still grew. With good wages earned for long hours, quite often the reaction on the individual was disturbing.

The picture looks dark, viewed from this one angle, but it is a picture out of focus. The national life in wartime is out of normal focus. When it is considered smart to be first in a queue, and so be sure of getting something in very short supply, it is not difficult for the same mind to consider getting something without standing in a queue even smarter. That is not to say the average citizen in wartime has latent criminal intentions. Far otherwise. The average citizen is too busy getting on with the war. But this very fact makes it relatively easier for the criminal-minded to exploit the average citizen. And that is all crime ever is—an unfair exploitation of the average citizen, and the average citizen's rights in the community.

With the return to what we somewhat fondly look upon as 'normal conditions', there will be a sharp descent in the crime index figure. There was after the last war. There will be a restriction of criminal opportunity. But, as after the last war, so after this, hostilities will not cease without leaving changes in our way of national life. These changes will have their own influence upon crime tendencies in the future.

MORE SELF-CONTROL!

There will be a greater need than ever before for self-control on the part of the individual, for the exercise of intelligent reasoning, and for men and women thoroughly to understand their new relationships to each other and to the nation. The present war, like all wars, has released instincts civilised life has striven to curb and control. A man trained in all the stark possibilities of killing, such as a Commando, upon returning to peaceful pursuits will have to exercise remarkable control over himself if the future deals with him harshly.

A young woman who has enjoyed the easy and flattering attentions of men friends in the short hours of leave periods may find the switch-back to peacetime tempo less exciting. She will have to make the necessary adjustment if she is to be a useful member of society, and not a parasite on its fringes.

With good sense and goodwill such problems can be solved, but only if the problem is honestly admitted and a solution genuinely sought. The way to encourage crime is to blink at it and click one's tongue against one's teeth. Criminals are the weeds of society, the rank growth that threatens to choke the flowering of normal decent conditions. They are not picturesque rebels against the herd.

In wartime crime is little short of treason, yet the person who dips his hand into a welfare parcel intended for distressed merchant seamen would indignantly proclaim himself a patriot, and probably point to a well-stuffed savings account to prove it. It would probably never occur to him that by cheating those seamen of aid and comfort he is materially harming the war effort.

There is one other factor that in wartime serves to promote the increase in crimes of all kinds—namely, the natural strain war conditions impose on every police force in the country. Highly skilled officers are loaned to the Services; some are detailed for important Government security work, while the average policeman finds himself with a great number of new and very detailed regulations to absorb, and a host of fresh duties to fit into the normal day. Furthermore, he finds that he has to readjust himself to a public that has replaced the word 'pinching'—which somehow is never quite 'stealing'—with the more tolerant description 'scrounging'; that he has the duty of protecting a public that works itself up into a lather over the birching of a small boy in the country, yet merely shrugs its shoulders indifferently when a court of inquiry held to consider every aspect of the case upholds the original decision.

War has the power of making the average man and woman draw more strongly on the imagination. Because they are at war with someone, people are more easily outraged by happenings which would evoke little comment in the days of peace. The positive values of life are strongly accentuated and attain a deeper meaning.

That is equally true of the negative values, for the same reason. They, too, are strongly accentuated. Just how strongly would depend, as Percy Smith said, on the champagne.

WHAT MAKES A MARRIAGE SUCCESSFUL?

MASS-OBSERVATION

THE problem of what makes a marriage successful is one which is of essential importance to every human being. As with most important problems, solutions without number have been put forward, each different from the rest. But whereas there are at least groups of people who agree as to the correct solution of other important problems, this one is solved differently by every person who thinks about it. Psychologists offer solutions, each according to different theories of biology, endocrinology, or whatever approach they favour; while John Smiths and Mary Browns all over the country are agreeing to get married because each finds the other fulfils an ideal concerning a suitable partner in marriage.

Mass-Observation felt that it could make a valuable contribution to the solution of this problem by examining the ideas of a number of thinking people on the subject. They therefore asked their National Panel of Voluntary Observers to send in their ideas about it. It will be shown how some semblance of order can be introduced into the variety of opinions about what makes a marriage successful.

Broadly speaking, the factors suggested as making for successful marriage could be grouped under four headings:

(*a*) Psychological things making for compatibility, such as mutual interests or similarity of temperament.

(*b*) External things, such as can more easily be taken into account in deciding to marry. These include things like having children, having sufficient money, and not living with in-laws.

(*c*) Things enabling the partners to overcome any causes of friction which may arise, such as an ability to give and take, a sense of humour, mutual respect, and so on.

(*d*) Things relating to the physical side of marriage.

The first three of these types of factor received roughly an equal number of mentions.

It is the first of these groups, the things which make two people get on well together, which is the most important, and the least agreed upon. Wherever one person mentioned one thing as essential, another said it was not really important!

A lot of people thought a common outlook on fundamentals was essential. But even here there was no agreement on the necessary extent of the similarity advisable:

> 'Not too much diversity in outlook and standards generally.'
>
> 'The man and woman must have the same principles about religion and social order.'
>
> 'If they are of different sects, one should if possible join the other.'

With which was contrasted a certainly much smaller number of people who thought even these fundamental similarities not essential:

> 'It does not matter if the two people have radically different ideas about religion, politics or important things, if they agree over the small details of living.'

There was even less agreement about the necessity for similarity of taste in smaller things; to the remarks quoted above, the following can be opposed:

> 'It may not matter very much if one likes roses and the other tulips, or if one likes poetry and the other thrillers, but if one is a dry rationalist in religion, and the other is a Catholic and highly superstitious, it may be more difficult.'

The next two remarks illustrate even better the complete diversity of opinion on the importance of similar tastes:

> 'To my mind a successful marriage implies the sharing of everything, including interests.'
>
> 'I have seen too many successful marriages between people who have quite different likes and dislikes and hobbies to think there is anything much in sharing interests.'

With regard to similarity of temperament, there was the same complete disagreement:

> 'I think a pair of people should be interested in the same things, though being temperamentally different doesn't matter.'
>
> 'It is not essential for a man and a woman to have tastes in common for their marriage to be a success. But there *must* be a certain similarity of temperament.'

Love can carry one off one's feet

This is not the physical attraction which forms a large part of the passionate love of the early days of most marriages, but rather a spiritual or psychological attraction similar to the attraction that causes two people of the same sex to become friends. Passionate love based on physical attraction is referred to later in this article.

One item of interest was mentioned by about one person in ten; although it did not occur to the remainder, there was no open disagreement. This was that, if similarity of interest went too far, boredom would be the result.

> 'A common interest in basic questions such as religion, education, amusements, but not so completely as to make marriage boring.'

From the lack of open disagreement with this view, it can be inferred that there is considerable agreement among those who think mutual interests necessary, but that too great a similarity of interests is not desirable.

For real agreement, however, it is necessary to turn to the third group of suggestions: that the partners should be equipped with qualities which will enable them to overcome frictions which are bound to arise. There was some difference of opinion as to what these qualities were, but that something of the sort was necessary was very frequently mentioned:

> 'Goodwill with charity is the one absolute essential. It can triumph over all other adverse factors.'

> 'No two people can live happily together unless they are prepared to give and take, to co-operate, to be tolerant of the idiosyncrasies of the other.'

> 'Mutual respect and toleration are all-important.'

> 'There must be loyalty and mutual trust.'

> 'A sense of humour in both.'

Most people, therefore, consider that some sort of effort is needed on both sides to make marriage a success, even when the partners are most suitably matched.

The sort of thing which is most easily taken into account by those about to get married is contained in the second group, the external factors. The most important of these, in the order of frequency with which they were mentioned, are:

1. Sufficient money.
2. Having children.
3. Independence from in-laws.
4. Agreement concerning bringing up of children and having them.
5. A similar background regarding class, education, etc.
6. Good health.
7. Correct age relationship.

None of these things was mentioned by more than about one person in four. These are the types of things which the old and wise tell the young are necessary, but even here there does not seem to be complete agreement as to which are the necessary factors. Most people seemed to agree that these things alone would not make a marriage happy, although some went so far as to say absence of them will almost certainly prevent the marriage from being successful.

Perhaps the most revealing thing arising out of this investigation was the general absence of stress on the physical side of marriage. Many no doubt considered physical attraction so essential as not to be worthy of special mention; but repeatedly it was stressed that this was of importance chiefly in the early stages of marriage:

> 'I think a successful marriage is founded first on physical attraction. . . . But it is only the beginning and plays its biggest part *at* the

Female nagging imposes a major strain upon marriage

beginning. Beyond this there must be intellectual harmony, pleasure in companionship, in doing things together, reading books, seeing plays or films, hearing music, etc.'

'In the quiet spells between the glamour of love and physical attraction, only deep friendship can stand the test.'

'In the long run, I doubt if the sexual factor is so important in marriage as is generally thought. I should say it is important during the first few years, but that it gradually recedes in importance.'

Some people, in discussing the physical aspects of marriage, stressed that the partners should be adapted to each other physically. This was particularly mentioned by men, but often by women too:

'The man and woman must be in the same physical category, both generally and sexually, or again they will each tend to associate with their equals in this respect.'

Less frequently, it was suggested that a certain amount of knowledge was necessary before marriage, but this point was not often elaborated fully. Typical was this remark:

'Each must know enough of the physiological problems of the other to be tender and understanding.'

On the whole, however, the most outstanding thing about the replies in this group was the lack of stress on the physical side of marriage, which was usually treated as one part only of marriage, and often as a not very important part. It is possible that amongst a less thoughtful group of people than the Mass-Observation Panel, the stress would be different.

These facts of private opinion give a guide to the questions which anyone contemplating marriage should ask himself (or herself). These questions should apparently include the following:

1. Will passionate love be followed by mutual affection and respect?
2. Are both of us likely to be able to overcome the irritations and differences of opinion which sooner or later are bound to arise?
3. Have we sufficient money, and if not, does it matter?
4. Do we agree about having children or not, and on how to bring them up? If not, are we likely to attach so much importance to our own point of view as to spoil the marriage?
5. Can we come to a satisfactory advance understanding about in-laws?
6. Are we both in good health, and if not, does it matter?
7. Are there any differences in background of home and education which are likely to prove insuperable?
8. Are we physically matched to each other?

These are the main questions which a consensus of opinion indicate to be important. In a subject for which there are no experts, and very little agreement, it is possible that majority experience may be of most value. The common sense of common folk can avoid the disasters of so many marriages, particularly among the better-off and better educated!

SCIENCE AND THE RISING GENERATION

DAVID S. EVANS

Several forthcoming articles in 'This Changing World' series will be by young authors of approximately thirty years old. This is the first of them

THE series 'This Changing World' has consisted of articles by leading experts expressing their attitude to the events of today, and the possibilities for tomorrow, written by men and women entitled to speak with authority in their own special field. However, the experience which gives title to authority can only be gained over the course of years, so that few of these authors have been very young. They have been unable to speak at first hand for the section of the community which is now between the ages of twenty-five and thirty-five. That particular age group is, however, playing a large part in the urgent tasks of today. It will do so still more tomorrow, and possesses an outlook peculiar to itself which deserves expression.

This article is written by a member of that age group; and it expresses views which have no claim to acknowledged authority. They can, however, claim to represent the viewpoint of one section of that age group, namely, the scientists of the junior sort who are engaged in war work of one kind or another throughout the country.

To be between twenty-five and thirty-five is to have been born in the shadow of one war, to have spent one's youth in the great depression, and to have become adult as a new war marched to its inevitable outbreak. These are the men and women who had begun to make careers for themselves or to create homes just as war broke out. The vast majority of them are now in the services. A few, and they include the majority of the scientific profession, are engaged on civilian war work. Scientific research as a profession is very young in Britain, and its most rapid development has been in the period between the two wars. The vast majority of the rank and file scientists are young men and women of from twenty-five to thirty-five, and they add to the differentiation of their general age outlook the special factor of their scientific mentality.

This section of the population possesses not only a common philosophical outlook, but also the technical capacity to deal with the problems of modern life, which makes it seem probable that they will play a peculiarly important part in moulding the future of Britain. Their philosophical homogeneity arises because many of them were born in the industrial areas which suffered worst during the depression, and because the curiosity which has been aroused by their special technical studies has been carried over into the consideration of general social problems. Under the stimulus of progressively-minded older scientists, such as the late Sir Daniel Hall, Sir Richard Gregory, Professor Bernal, they have come to question the reasonableness of a society, which, provided with immense material resources based on technical advances, yet could not provide a sufficiency of the necessities of life for its people, and was often even compelled to destroy essential products. It is not necessary at this distance of time to labour the paradox of want in the midst of potential plenty. All that needs to be said is that the whole trend of scientific training is towards the breaking down of mental water-tight compartments. So that when, ten years ago, our young scientists were receiving their training, only the most obtuse could fail to see the vivid contrast between what existed in the world about them and the potentialities exposed by their technical training. For many of them the contrast presented itself in a personal way, for at that time the prospects for an industrial scientist trained to increase the output of industry were meagre in a world where every effort was being made to limit output in order to maintain profits.

When rearmament began, the productivity of science could be diverted into the technical channels of military developments. But this brought little satisfaction to those concerned. The whole tenor of a scientific education impresses on the student a hatred of destruction, and ranges him on the side of the angels of construction and

Procession of unemployed men demonstrating on Westminster Bridge

Surplus coffee being incinerated (Ministry of Information film 'World of Plenty')

Today young scientists question the reasonableness of a society which, provided with immense material resources, could not provide a sufficiency of the necessities of life for its people . . . and was often compelled to destroy valuable surpluses of essential products

plenty. War to scientists is the negation of everything their training stands for. And although, once the necessity of waging war is accepted, they will wage it with a determination to eliminate forces even more destructive than war itself, there is no body of men and women who more desire a speedy end to the fighting, and a chance to use their talents for the constructive purposes for which they feel themselves to have been trained.

The newspapers are full of stories of the back-room boys, and of bigger and more beautiful bombs. The public is coming to believe that science is fitted for this and for little else. Nothing could be farther from the truth. Fundamental research, the breaking of entirely new ground in the search for knowledge, has largely ceased, having been necessarily sacrificed to the task of bringing into application the fundamental knowledge gained ten or more years ago. When this war ends, there will be a considerable leeway to be made up in restarting fundamental research for laying the foundations of knowledge on which a structure of application may later be built. Without fundamental research, scientific development reduces to a business of piling more and more stories on the same limited foundations, until all growth finally ceases. This is one of the reasons for the peculiarly bitter hatred of Nazism among scientists, for the Nazis, by persecuting science and independence of thought, cut through the tap root of scientific growth, leaving only a superficial development which must in the long run wither away. In discussions of the future of science in the post-war world, scientists always lay special stress on the need for more fundamental research, in order to provide a sound foundation for the applications which will be needed. *This is in sharp contrast to the attitude of large sections of the public who are deeply impressed by the progress of science measured in terms of the mere multiplication of gadgets.* They react very strongly against scientific development because they see in it only an increasing mechanisation of existence, an obliteration of all the humanity from life, and the subservience of mankind both at work and in leisure to a tyranny of gadgets and machines.

Ask any young scientist what he thinks of this conception of living, and of this way of applying scientific knowledge! He will deny its validity with all the vehemence at his command. Scientific knowledge can only bring us to this if we ourselves use it senselessly. The remedy is not to restrict the development of science, but so

(1) *The good topsoil is blown away—dust storm in Kansas, U.S.A. 1935—what an unscientific waste of capital!*

to educate the people that they are capable of using applied science to construct a real and full life. In that construction, scientific knowledge and the scientific outlook have a part to play, not only in the amelioration of material surroundings, but in the development of a fuller intellectual life.

Let us consider what kind of a life can be built with the aid of scientific knowledge, putting firmly from our minds the number of washing machines and motor cars which a mechanical civilisation can produce for the favoured few who have the income to buy them. Let us rightly ignore the letters from well-fed old gentlemen who protest that social advance will lead us to the destruction of individual initiative. Let us recognise that we have not yet solved the soluble problem of poverty, and the attendant denial of the fulfilment of human personality. Let us realise that, while a few can triumph by luck or exceptional ability over the handicaps of their economic origins, the remaining majority, equally valuable as citizens and human beings, are frustrated by their lack of material welfare. The fact is that we are so far from having achieved anything like a reasonable standard of living for our people, and still so vulnerable to every kind of economic and social disorder, that the suggestion that any improvement will put us in peril of decadence is arrant nonsense, and ought to be dismissed as such without a moment's hesitation.

In the fundamentals of food, clothing, housing, health and education, we in Britain languished before this war at a shocking level of poverty, tempered only by the great devotion of many of those who were called upon to work our social services. When we turn to post-war probabilities we can have little occasion for optimism. *Some* features of the Beveridge Report will be accepted. The new Health White Paper is a move in the right direction, but is not yet reflected in legislative measures. The Education Bill is another rather leisurely step in the right direction. *The Scott and Uthwatt reports at present moulder on the shelves.* We are going through the motions of social advancement, but something altogether more drastic will be needed if the benefits are to be brought to the consumers.

Like all other consumers' goods, the benefits of social progress have to be founded on, and produced by, a sound capital development, and in this case the background is largely a technical one. Social services cost money, and whether we are to think in terms of post-war prosperity as dependent on the recapture of export markets, or whether in terms of home production for home consumption, we are driven at once to the consideration of the development of the technical resources of Britain, both material and human.

In material assets Britain is a poorly endowed country. Our industry runs on coal, which is our one chief material asset, and one which is wasting at a not inconsiderable rate. It is of vital

(2) *Science takes steps to conserve our natural resources by planned planting behind a windbreak—Minnesota, U.S.A.*

importance that we should make the best use of every pound of coal that remains to us. This is a scientific problem the importance of which is exceeded by none. Hitherto we have done little more than burn our coal—a process which wastes much of the energy contained in it—and all of its valuable complex chemical constituents. There is no reason why we should not improve our utilisation of coal, both as a source of heat and as a source of chemicals, providing the raw materials for chemical industries ranging from the production of pharmaceutical products to the manufacture of synthetics such as plastics and rubber, and the production of liquid fuels. The author is not technically competent to enter into these questions in detail, but the realisation of these plain facts is essential to the future of the country. It is a source of great gratification to see the endowments now being made for the encouragement of essential research into the utilisation of coal, but a sobering thought that this development has been delayed until now, when a large proportion of the best coal has already vanished up chimneys of a frighteningly low efficiency. . .

That we must have power for industry is obvious, and it might be thought that we could develop other sources. We can, it is true, add a small but important proportion to our available power (fortunately in areas that need it most), by producing electricity from water power in regions such as the Highlands and the Severn Estuary, but its amount is limited. We have apparently no large oilfields in Britain. The possibilities of power generation from sunlight are limited by our unfortunate climate, and our winds are too inconstant to be used on any considerable scale for the generation of energy. In the last analysis in coal and its proper utilisation, lies our future, and provided we recognise that fact and make a planned use of our resources, not at the behest of private interests which only sometimes, and then by accident, coincide with the interests of the community, there is no reason why there should not be a future worth having.

Many of the raw materials for our industries will have to be imported from abroad, but there are some home sources of raw materials which are not immediately obvious. Coal has already been mentioned as a source of chemical raw materials. Another source is the air, from which nitrogen can be obtained in unlimited quantities for the manufacture of fertilisers and explosives. In addition, other gases of commercial value, such as neon and argon, can be obtained from the same source. Yet another source is the sea itself. The old wildcat scheme of getting gold from sea water has been replaced by a perfectly sound scientific project for getting minerals from the sea, and a scheme has been quite seriously proposed for development in South Wales. It depends for its economic success on the provision of cheap electric power, but provided that can be secured, it would be possible to work a large

An ironstone open cast mine in Eastern England
The machine enables us to take the minerals from under the soil, and then to replace the soil for agriculture to be resumed, thus avoiding permanent despoliation of the countryside

industry for the extraction of minerals from sea water, using the limestone from the South Wales coast, and linking it with the coal production of the same region. The programme envisages the production of magnesium, aluminium, and silicon from this related system of industries for use in the production of high grade alloys for industry.

This is a very inadequate sketch of some possible sources of raw materials but it brings out the very important point that in Britain we shall be faced with the problem of creating something out of almost nothing, and that this apparent miracle of creating what appear to be silk purses out of sows' ears, or of making bricks without straw, does depend very largely on the application of scientific knowledge.

The same essential prerequisite applies to agriculture in this country, whether it is conceived in terms of an attempt at self-sufficiency or whether we are to think of the post-war Britain as a dairy farming country importing the larger part of its non-perishable food. Today, the two parallel sciences of nutrition and of agriculture are first discovering what our citizens need to eat, and are then trying to meet those needs by producing the necessary food in sufficient quantity and in forms which as far as possible satisfy the likes and dislikes of the British eater. For probably the first time in this country agricultural science, charged with the duty of increasing the productivity of herds, flocks and fields, is seeing its work applied for the benefit of home agriculture.

This has come about because the overriding consideration is no longer cost, but the need for maintaining our human assets in fighting trim. The land is being used with a set purpose to meet a clearly definable need, namely the total food required by the population to keep it healthy. It would be a tragedy if, when peace returns, the criterion of profit were once more to override the criterion of need and to degrade the citizen from the status of a human being, who must be well fed if he is to play his part as a member of a free democracy, to the level of a consumer who must pay a profitable price before he can eat. Such a degradation is not necessary, for even the limited land of Britain could, if national policy so required it, produce an important proportion

of the food needed, provided that scientific knowledge was fully applied.

To whatever feature of the material background of our national life we may turn, we always come to that proviso: that a reasonable standard of life is possible if scientific knowledge, backed by a steady stream of new fundamental advances, is applied to the problem, and provided that no forces come into play which would make it profitable to restrict that application.

But it is not only scientific knowledge which is needed for these developments. The methods of science have a wider application than that. All our future depends on quality: on quality of work: on the quality of our farming and our industry, and, if we are to contemplate the possibility of competition for export markets, on the quality of our industrial products. All these depend not only on technical excellence, but on the application of the scientific method as well as scientific knowledge. During the war we have seen the development of what is known as operational research. Briefly, that means the applications of the methods of scientific investigation in order to produce weapons and equipment suited to the men who have to work with them and fight with them. It involves not only the study of the equipment but the study of the equipment in relation to the user. It is the reverse of the notorious Bedaux system, the object being to make the equipment to measure, in the interests of the wellbeing of the worker and consumer, instead of in the interest of a slave-driving employer. This is a very important development worthy of further extension, for in it is the application of scientific development in the consumers' interest, or in other words, the improvement of quality of a product, by adapting it to the special needs of the consumer.

But behind all these material considerations lies the very important human factor. The world which can be built with adequate standards of life for all demands the services of skilled men and technicians to keep it going. In addition, the administrators and civil servants who will be needed to run a technical world will themsleves at the very least need that appreciation of scientific facts and methods which comes from an education including a considerable proportion of theoretical and practical science. It will come as a shock to many to learn that in 1939 there were only about 13,000 science students (excluding medical students and agricultural scientists), at our universities. They had to supply all the demand for teachers, for research workers in government laboratories, in industry and in the universities. In the future we shall require many

'The vast majority of the rank and file scientists are young men and women of from twenty-five to thirty-five'

more than this, and no considerations of personal wealth or social origin ought to be allowed to stand in the way of their supply. Quite apart from this, the technical schools and colleges will have to turn out very many more workers with sufficient knowledge to enable them to carry out the technical processes which our more scientifically based industry and agriculture will require. On the farm, for example, great changes will take place not so much in its external appearance as in the kind of training required by the farm hand. If he is to handle a tractor efficiently he needs a different skill from that needed by the horse ploughman. This is an obvious enough change which has already taken place. A less obvious change is the greater degree of training needed, for example, in the management and recording of a milk herd so as to improve the yield, or the adaptability which will be needed to make the best use of the new food crops which the plant breeders are likely to give us in the near future.

For specific technical purposes, new developments will come in technical and professional education. In addition, our general education will need modifications to fit our citizens for life in a technical world. Education for the modern world, if it is to be related at all to current affairs with their increasing technical

content, must itself largely (but not of course entirely) be based on a firm scientific foundation.

Thus it follows that in order to maintain Britain as a great nation through the only method possible, namely through technological advance, the curriculum of our schools and universities must be changed, so as to include a very much greater proportion of instruction in science.

Having sketched in broad outline the picture of a possible world, we may inquire what sort of a place it will be to live in. Many will recoil in horror before what seems an inevitable prospect of a machine-ridden world, but this is not so. The choice is ours to make, and the way to make the correct choice is through the full use, not only of the gadgets of science but of all science, combining it with a proper educational policy. In the past our scientific knowledge has been grafted on to the structure of our society in a very lopsided way. The machines have not freed man and emancipated him from toil. They have dominated him and bound him more closely. They have made his work less interesting and have given him only the leisure of unemployment. The profitable tricks and gadgets have been utilised, the fruitful principles and enlightening methods of thought comparatively neglected. This need not be so. When we speak of the possibility of adequate nutrition for all, for example, we do not mean only enough dried egg and vitamin tablets all round. In more normal times it would be perfectly possible by scientific methods to achieve enough shell eggs and fresh fruit to meet the needs of all, and, in addition, to encourage an appreciation of good cooking. We also include, of course, fast transport and radios for those who need them, but even more do we mean good, comfortable, properly sited, pleasant and convenient houses in which to relax naturally and raise natural healthy families. In a word, our sketch is based on the quite definite possibility of amplifying a perfectly natural and leisured way of life.

Looked at in this way, the scientifically possible future will mean not a soulless, rackety existence, but a world much more full of opportunity for doing the things we like. It will in all probability be a much more artistic world, for we shall have much more time to read or write, or to paint as we feel inclined. We shall be able to indulge our hobbies and enjoy our leisure by making things for the house, digging in the garden, or seeing that our community is properly run. We shall, in fact, regard the scientific part of our education as an essentially humanistic feature, which enables us to get along better and more happily in the kind of world we want to live in.

This seems a rosy prospect. It is. But it will not come of itself. The building of this world is largely a scientific job. The material basis will need all our scientific resources for its construction. The social and humanistic aspects of the creation of worthwhile citizens capable of running a permanent democracy will equally involve an element of scientific knowledge and principles. Whether the economic and social developments of the next few years will be extensive enough to bring it to pass is a matter on which we cannot be optimistic. *The comparison with the half implemented promises that followed the last war seems too apt.* Whatever happens, we are sure of one thing. If we fail to tackle the job scientifically, we shall never succeed even in muddling through to the exciting and worthwhile future which is certainly possible.

Previous articles in this series:—1941, *June,* '*Threshold of a New Age*' *by Herbert Read; July,* '*Transformation in Science*' *by Professor J. D. Bernal, F.R.S.; August,* '*Painting and Sculpture*' *by E. H. Ramsden; September,* '*Life from a New Angle*' *by C. H. Waddington, Sc.D.; October,* '*The New Groundwork of Architecture*' *by John Summerson; November,* '*Matter, Form, Evolution and Us*' *by Dr. Joseph Needham, F.R.S.; December,* '*Man—The Anachronism*' *by Dr. Edward Glover, M.D.*

1942. *January,* '*The Revolution in Literature*' *by Kathleen Raine; February,* '*The Helter-Skelter Universe*' *by J. G. Crowther; April,* '*Exploring the Unseeable*' *by J. G. Crowther; May,* '*The New Politics*' *by Dr. F. Borkenau; July,* '*Democratic Planning and the New Science of Society*' *by Dr. Karl Mannheim; August,* '*The Future of Sociology*' *by Lewis Mumford; October,* '*The Revolution in Education*' *by Dr. C. D. Darlington, F.R.S.; December,* '*The Revolution in Economics*' *by Thomas Balogh.*

1943, *January,* '*This Shrinking World*' *by W. P. Hildred, C.B., O.B.E., M.A.; February,* '*Music in the Twentieth Century*' *by Eric Blom; March,* '*Evolution in Management*' *by George Dickson; April,* '*Changes in Philosophy*' *by John MacMurray; May,* '*The Philosophy of Change*' *by Herbert Read; June,* '*Revolution in the Family*' *by Constance M. Hildred, M.B., Ch.B.; July,* '*The Revolution in Town Planning: Domesday Up to Date*' *by Max Lock, A.R.I.B.A., A.M.T.P.I.; August,* '*Films—Today and Tomorrow*' *by Basil Wright; September,* '*Outline of a Plan*' *by Thomas Balogh; October,* '*Religion in Transformation*' *by John MacMurray; November,* '*The Revolution in Environment*' *by E. A. Gutkind.*

1944, *January,* '*Map into Globe*' *by Professor E. G. R. Taylor; February,* '*The Zest of Life*' *by André L. Simon; March,* '*Three Big Changes in Education*' *by J. H. Newsom, M.A.*

Minesweeper crew in the engine room

A SAILOR'S VIEW (II)

RONALD BANDEY

On the lower deck of the Navy—the section of the community whose political reactions I am in a position to judge with considerable accuracy—in spite of the regrettable absence of any parallel body to the A.B.C.A., and despite the severe limitations imposed upon reading under active service conditions at sea—there has emerged a passionate conviction that the brave new world we are fighting for must not be the old pre-war world of every man for himself, and the bread queue for the hindmost.

The average sailor—whether conscript or regular—knows little, and seems to care even less, about the machinery of economics. But in spite of the presence of a great deal of political ignorance, the more intelligent elements (and these are the ones that matter) are beginning to form the core of a mounting volume of healthy controversy about the shape of things to come; and it is interesting to note that this controversy is crystallising into a straight fight between the Case for Private Enterprise and the Case for State Control.

On questions dealing with politics and economics, one's shipmates express themselves in simple and direct terms, often indicative of immature opinions, but nevertheless plainly showing they are keenly aware that the economic clock is ticking wrongly, even if they are unfamiliar with the works behind the dial. And these views—views which I hear expressed with encouraging vigour from Gibraltar to the Nore—can be correlated and translated into significant shape.

For instance, manifest impatience is felt with those rather strident sections of the press that continually exhort us to remember 'what private

Wren recruits being fitted up with regulation low-heel footwear

enterprise has done for us in the past.' Some of us occasionally wonder just what unrestricted private enterprise *has* done for us in the past. We sometimes reflect that a system based upon private enterprise seems to have afflicted society with the scourge of mass unemployment, and rounded things off with a couple of disastrous wars.

There is, on the lower deck, an increasing desire to know just what, and how much, is implied by this 'private enterprise' we hear so much about; and an increasing disinclination to be led astray by specious word-spinning and slogan-shouting about the urgent necessity for 'no government restrictions' emanating from individuals who, by reason of the profit motive, can hardly be described as altruistic.

Generally speaking, the sailor is scared of Socialism. Like so many others, he is frightened by a word—a word the meaning of which he only dimly understands. He feels that Socialism is not quite respectable; he subconsciously connects it with regimentation and the slavish subordination of the individual to the state. As with many who are—or should be—better educated, the naïve belief still exists that a sombre, soul-destroying Robot State is the only possible alternative to unrestricted private enterprise. Some of us have noticed, however, that this belief is carefully nurtured by the forces of reaction—evidently as a useful bogey with which to scare the potential progressive into a state of political paralysis.

Let not protagonists of the *status quo* derive too much comfort from this suspicion of inflexible 'isms'. Amid all the welter of unscientific, and sometimes illogical, mess deck argument, one can trace certain highly significant common factors. Perhaps the most strongly held belief can best be expressed as a feeling that, although it is right and proper that the individual should be able to choose his own path to success, it is morally wrong and socially injurious that the individual should be allowed to combine with other individuals in processes of exploitation which are ultimately inimical to the welfare of the common people as a whole.

As a young man who is passionately concerned about the sort of world we in the service are going to be shunted into after the war, and as a self-appointed spokesman for all those who are fighting on the lower deck with hope in their hearts, I welcome the emergence of these progressive beliefs.

I believe, and I know that, if my comrades here could adequately express themselves, they also would maintain, that the present economic system, based upon unrestricted and indiscriminate private enterprise, is in desperate need of radical modification.

I believe that greed, and the lust for power, are weaknesses in human nature which it is folly to imagine can ever be entirely eradicated. Some people are not greedy; many people may not be over-ambitious; but, in a society based upon completely unrestricted private enterprise, I feel that these failings in human nature find themselves on fertile soil, in which they are able to flourish to the detriment of society as a whole.

I know that free and unrestricted enterprise has held sway in this country since the Industrial Revolution ushered in an age of boundless possibilities; and I know—my shipmates know—that this period has been a halcyon one—for some. Not for Bill Jones, a shipmate who marched to London with the Jarrow hunger marchers, because his employer had no further use for him! And his government was powerless to do anything but give him a pittance on which to rot in idleness. Not for John Smith, another shipmate who haunted the street corners of a depressed area because State planning was inimical to the Pursuit of Private Profit. Not for these has the pre-war period been a Golden Age; and John Smith and Bill Jones are thinking more now, and

are wondering how this state of affairs was brought about; and they are beginning to pay respectful attention to the belief that the cause of these pre-war troubles must be sought in the economic 'free-for-all', in which 'Bigger Profits for Us' was the sole factor worthy of consideration by those in control of industry.

It was in the scramble for these bigger and better profits from the beginning of the century onwards, that individual competition was progressively eliminated, and giant combines and trusts made their appearance. Therefore it seems to us that, by advancing industry out of unrestricted private enterprise, has been born Giant Monopoly—the existence of which even the supporters of private enterprise themselves claim to deplore.

We are not concerned with theoretical hair-splitting regarding the amount of responsibility that must be laid at the door of Monopoly Capitalism for the current world chaos. We are, in any case, impatient of ready-made labels like Monopoly, Capitalism and Surplus Value. I, together with most of my lower deck comrades, believe that to the presence in our midst of eighty million aggressively nationalistic Germans bent upon hegemony and destruction must be accorded the prime responsibility.

But we also believe that nations will never exist peaceably side by side in a world in which human greed expresses itself in the cornering of the bulk of the earth's natural resources by a limited number of those nations. We feel that peace can only exist on a basis of free access, on equal terms, to the trade and raw materials of the world.

We know that this is an age of science; an age of the inventor and engineer; an age in which methods of production have developed to such a pitch that it is humanly possible for an abundance of everything to be produced for all. We are sure that the main reason that this abundance is not available for all is that, with the complete absence of any form of State planning or control, private enterprise has over-reached itself, and arrived at a stage where the interests of the people as a whole have become subordinated to the private interests of a relatively small section of the community.

What, then, is the solution we arrive at in our dog-watch arguments? It is neither text-book Socialism nor pseudo-progressive Toryism. We are weary of 'isms' after fighting one for all these years. We believe that the British genius for sane compromise will find the cure for our social problems in a harmonious blending of private enterprise and State control. Under such conditions, we shall not be afraid of losing our individuality, so precious to the Anglo-Saxon.

Wren sisters training as 'visual signallers'. Wrens now wear 'bellbottoms' when freedom is required, instead of the restrictive tight skirts still worn for 'walking out'

At sea on a motor minesweeper

Neither shall we need to fear that the State will curb our natural desire to improve our individual status economically. Why should it?

But we shall expect the State to devise a planned economy in which, amongst other things, the past inability of industry to equate production with consumption, and resultant slumps, will be averted; and the economic 'free-for-all' substituted by a system which aims at providing the maximum benefit for the maximum number of people.

ROMANTIC CAREER OF W. H. DAVIES, THE TRAMP POET

WALTER PARKER

On 26 September 1940, died W. H. Davies, a poet of exquisite beauty and charm, an irreplaceable loss which we, amid the terrible excitements of that time, scarcely realised. He tells us in his *Autobiography of a Super-Tramp* (1908), that he was born in Newport, Mon., in a public-house kept by his grandfather, a retired sea-captain. 'When we were settled in private life our house consisted of grandfather, grandmother, an imbecile brother, a sister, myself, a maidservant, a dog, a cat, a parrot, a dove and a canary bird.' He continually played truant at school, to which the maidservant had to drag his unwilling steps; and he became so pugilistic there that it was thought prize-fighting would constitute his future career! Towards the end of his schooldays he organised six boys, of good families and comfortable homes, into a band of robbers who pilfered articles from unsuspecting shopkeepers in the neighbourhood; but, following a specially daring raid, the gang was caught; our future poet was cast into a police-cell, and received twelve strokes with the birch! On his grandparents' death he learned that his grandmother had left the estate in the hands of a trustee to see to its income being divided among the grandchildren. Davies, having induced the trustee to advance fifteen pounds for his passage to America, threw up the picture-frame making to which he had been apprenticed, and set out on his travels as a young man of twenty-two to see the world.

Picture a winter night in Canada, with the oncoming darkness enveloping the prairie as two tramps wearily limp along, having stolen train-rides at every opportunity to ease their aching feet, and determined, as they approached a railway-station where the great overland express would stop, to steal a further four or five hundred miles. The tramps, Three-fingered Jack and Will Davies, sit in the waiting-room until some minutes before the train is due, when they slip out and take possession of an empty truck, from which they can see the train's coming and yet be unseen from the platform. 'At last we heard its whistle, and looking out, we saw its head-light in the distance drawing nearer and nearer. It steamed into the station without making much noise, there still being much ice and snow on the track. "Come," I said to Jack, "there is no time to lose", and we quickly jumped out of the empty car.' The train whistles shrilly and pulls slowly out of the station. Jack, owing to his maimed hand, is allowed to jump first; the train gains pace and forces them to run, and with a flying leap Jack seizes the handle-bar and springs on to the step, followed by Will, who grasps the bar and, running with the train, prepares to follow his example. To his consternation, instead of at once taking his place on the platform, his pal stupidly stands on the steps, and thus prevents Will making *his* jump. But in spite of the train gaining pace, he hangs on to the bar; he shouts to Jack to clear the step, which the indolent dolt very deliberately does. Then taking a firmer grip on the bar, Will jumps, but it is too late, for the train is now speeding along at a great pace. Poor Will's foot comes short of the step, so down he falls, and still clinging to the handle-bar, is dragged several yards till he lets go. There he lies exhausted for several minutes, alone in the gathering darkness as the train rushes swiftly on. Even now he fails to realise his terrible calamity: he tries to stand; finds that something prevents his so doing; he sits up, examines his bruised body, and *discovers that his right foot is completely severed at the ankle.*

A railway-man approaches, takes in the situation at a glance, and soon our maimed Will is placed tenderly in the waiting-room to await a doctor. As he quaintly remarks, 'A number of people were still there; I could see no other way of keeping a calm face before such a number of eyes than by taking out my pipe and smoking, an action which, I am told, caused much sensation in the local press.' Davies's leg had to be amputated at the knee; and after much kindness from the inhabitants of that wayside town, he takes a train for Montreal and soon is back in England.

For two years he did no more wandering, but stopped at home in Newport, living on his grandmother's legacy, which at first amounted to 10s. per week, but through his assistance to relatives fell to 8s. Those days were spent in dreaming, reading and writing in the garden; when able to discard his crutches and use the artificial leg with which he had been presented, he practised walking. When proficient he bade

farewell to his relatives, and with a shirt, a pair of stockings and a handkerchief done up in brown paper, and two pounds in his pocket, off he set to conquer London.

'I arrived in London early the next morning, and at once made my way towards Lambeth. I went seeking for lodgings in Blackfriars Road, and, seeing many signs that claimed to accommodate working men with good clean beds at sixpence per night, entered one of these establishments, paid the amount demanded and was then ushered into a long kitchen, preferring to sit and smoke for an hour before retiring for the night.' One night in that drunken atmosphere sufficed our tramp poet, and the morning finds him setting out for a Rowton House in Newington Butts. 'To my surprise I found this house to be a fine large block of red buildings, with an imposing front and a fine entrance, polished and clean; and facing its many front windows was an old tower and clock, set in an old leafy churchyard that had stones for the dead and a number of wooden seats for the living.

'This place surprised me by its accommodation of dining-rooms, library, sitting-rooms, baths, lavatories, etc., all being kept clean and in thorough good order by a large staff of men, its charge being sixpence per night. On making my way into the library and hearing how quiet this room was, I at once made up my mind to pay a week's lodging down. This I did at nine o'clock, after which I sat sometimes reading the paper, and again watching the faces of this mixed assembly. If I wanted to devote my time to study, living on eight shillings per week, this was apparently a suitable place for my purpose.'

Davies's setting to work in earnest resulted in the production of a tragedy in blank verse: *The Robber*, which he sent to a publisher expecting immediate acceptance; in three days' time back it came 'with regrets'. His next adventure was a long poem, of which he sent manuscript-copies to two different publishers, but again they came back. After twelve months' practice he decided to make one more effort with a small volume of short poems, which went to a well-known publisher, who offered to produce it at the author's expense for £25. 'Now,' says Davies, 'when I entered this lodging-house, I had something like thirty shillings to the good, being ahead of my income. Could I put this to some use? I would write three or four short poems on a page, get them printed and sell them from door to door. 2,000 of these sheets, sold at 3d. per copy, would be £25, and no doubt I could sell quite 100 a day, provided I went from house to house, from street to street, from early morning till late at night. With this object I lost no time in seeing a job printer, and was told that 35s. would be needed to defray expenses.' By a fortnight's privation he was able to save the 35s., and at last received 2,000 copies, with which early the

next morning he started, hands and pockets full, to call from house to house. The result of visiting thirty houses was that not one person would pay the modest charge of 3d. for his booklet! Back to his lodgings he rushed. 'I started, with the fury of a madman, to burn the copies, and did not rest until they were all destroyed, taking care not to save one copy that would at any time remind me of my folly.'

Tired of literary efforts, he soon decided he would go hawking laces, needles, pins and buttons, so he obtained a new wooden leg 'of the common peg sort that would be more useful for such a knockabout life.' During four long months of hardship and humiliation he tramped the roads of England till he longed for his old lodging-house life in London. 'Two months had I wandered, during which time I had not been able to concentrate myself on any noble theme, taking all day to procure the price of a bed and two or three coppers over for food.' Little did the village housewife realise, when she bought Davies's laces or turned him from her door, that the limping tramp was to become one of Britain's greatest lyric poets! His eyes and brain were active while he was engaged in hawking his cheap wares:—

> Now let my bed be hard,
> No care take I:
> I'll make my joy like this
> Small butterfly:
> Whose happy heart has power
> To make a stone a flower.

'The birds were my friends,' he says, watching the upward flight of a skylark:

> Is it that small black star
> Twinkling in broad daylight,
> Upon the bosom of
> Yon cloud so white—
> Is it that small thing
> Makes earth and all Heaven ring?

Back in London our tramp-hawker-poet goes to a common lodging-house in Southwark, where he wrote in 1905 what he terms his first book: *The Soul's Destroyer, and Other Poems*, a small volume of 108 pages which, rather than prejudice would-be readers by his real abode, he designated 'The Farmhouse, Marshalsea Road, S.E.'

He had 250 copies of this slim book printed at a cost of £19, and sent it out to well-known persons, with a letter in his neat and distinctive script—a specimen of which is reproduced—asking the recipient, if he liked the poems, either to remit 2s. 6d. or return the book. With the remainder he called from door to door, besides sending several to persons whose addresses he culled from directories. Among those who received a copy was Mr. Bernard Shaw, who, impressed by the quality of the poems, asked their author to call on him; but let Mr. Shaw tell us in his own words, in his Preface to Davies's *Autobiography of a Super-Tramp:* 'I hasten to say at the outset that I have no personal knowledge of the incorrigible Super-Tramp who wrote this amazing book. The manuscript came into my hands in the following circumstances. In 1905 I received by post a volume of poems by one William H. Davies, whose address was The Farmhouse, Kennington, S.E. I was surprised to learn that there was still a farmhouse left in Kennington, for I did not then suspect that the Farmhouse, like the Shepherdess Places and the Nightingale Lanes and Whetstones Parks of Bethnal Green and Holborn, is so called nowadays in irony, and is in fact a dosshouse, or hostelry where single men may have a night's lodging for, at most, sixpence. When Mr. Davies's poems came to my hand my imagination failed me. I could not place him. There were no author's compliments, no publisher's compliments, indeed no publisher in the ordinary channel of the trade in minor poetry. The author, as far as I could guess, had walked into a printer or stationer's shop; handed in his manuscript; and ordered his book as he might have ordered a pair of boots. (Not a bad guess, Mr. Shaw!) It was marked "price half-a-crown". An accompanying letter asked me very politely if I required a half-crown book of verses; and if so, would I please send the author the half-crown: if not, would I return the book. The handwriting was remarkably delicate and individual: the sort of handwriting one might expect from Shelley or George Meredith.

'I opened the book and was more puzzled than ever, for before I had read three lines, I perceived that the author was a real poet. So instead of throwing the book away as I have thrown so many, I wrote him a letter telling him he could not live by poetry. Also, I bought some spare copies and told him to send them to such critics and verse fanciers whom he knew, wondering whether they would recognise a poet when they met one.

'And they actually did. I presently saw in a London newspaper an enthusiastic notice of the poems and an account of an interview with the author, from which I learnt that he was a tramp; that the farmhouse was a dosshouse; and that he was cut off from ordinary industrial pursuits by two circumstances: first, that he had mislaid one of his feet somewhere on his trampings, and now

had to make shift as best he could with the other; second, that he was a man of independent means —a *rentier*—in short, a gentleman. The exact amount of his independent income was 10s. a week. Finding this too much for his needs, he devoted 20 per cent of it to pensioning necessitous friends in his native place, saved a further percentage to print verses with, and lived modestly with the remainder.'

Among the literary men of the time who carried on the good work started by Shaw were Edward Thomas, the poet; Israel Zangwill; St. John Adcock, editor of *The Bookman*; and Edward Garnett. Thomas declared that '*The Soul's Destroyer* contains some of the most beautiful and poignant poetry of our day.' Another critic said, 'A child-like tramp who has picked up perfect wild flowers of poetry by the wayside, and when the world told him what they were, he accepted it in a sort of happy bewilderment, always wondering, as they say on the road, where the catch is.'

Soon the first edition of *The Soul's Destroyer* was out of print and a new edition put in hand by a real publisher, while his second book, *New Poems*, came out in 1907. This was followed by a host of others. In *Later Days* (1925), a sequel to his *Autobiography of a Super-Tramp*, Davies tells of the great literary men and artists with whom he came in contact. He lunched and dined with the great ones of the land: Lady Cunard, at whose table was Earl Balfour, when her ladyship introduced three poets to a newcomer, 'This is Mr. A——, who is a poet; this is Mr. Davies, *the* poet; and this is Mr. C——, who also writes verses'; Lady Randolph Churchill, at whose table was Colonel Repington, who, in his book *Reminiscences*, refers to Davies telling a badly-received story of a cat, which is put correctly by Davies in his book. He was asked to read his poems at meetings for charitable purposes, and well he read them; in fact, 'I have got William Davies, the tramp poet, coming to read his poems', was ever an attraction.

Davies' portrait was painted by Augustus John and Sickert, while Epstein made a bronze bust of him; but in spite of his popularity, Davies was still a poor man. ' 'Twas ever thus with poets,' as Edward Garnett once remarked at a meeting of his literary friends, among whom was Davies. 'If Davies had the same reputation as an artist as he has as a poet, he would be now making £5,000 a year, instead of a paltry £50 and sometimes less.'

'Tis but fitting that, 'ere we take leave of our sweet singer, the tramp poet, we consider a few of his lovely lyrics. We ordinary folk, even if privileged to live amid charming surroundings, both see objects with clearer eyes and hear sounds with sharpened ears after a study of the poems of Davies. As our most distinguished essayist, Robert Lynd, says, 'When we read his poem on the robin, "That little hunchback in the snow", we feel as if we had never perfectly seen a robin before.' Consider the following, perhaps his best-known and certainly one of his most distinctive and lovely poems:

Leisure

What is this life if, full of care,
We have no time to stand and stare?

No time to stand beneath the boughs
And stare as long as sheep and cows.

No time to see, when woods we pass,
Where squirrels hide their nuts in grass.

No time to see, in broad daylight,
Streams full of stars, like skies at night.

No time to turn at Beauty's glance,
And watch her feet, how they can dance.

No time to wait till her mouth can
Enrich that smile her eyes began.

A poor life this if, full of care,
We have no time to stand and stare.

What is this life if, full of care,
We have no time to stand and stare.

W. H. Davies.

WHERE WAS THAT PRETTY MAID GOING TO . . . .?

A DIGRESSION

D. A. CLARK

I suppose that poets on the whole are not a bad lot. Now I'm an easy-going sort of chap, and I can sit through ten pages of Tennyson with the best of 'em. I must admit that, on a summer day, in a comfortable deck-chair, it even soothes me. Soothes me, that is, except for one thing: this is the infernal habit they all seem to have of asking questions! One is getting along very nicely—the mind is almost at rest—when up pops that interrogative. They happen all over the place. Poetry is littered with them. And, well . . . they jarr.

Now to give you an idea of what I am getting at . . . .

(1) *Is this the Face that Launched a Thousand Ships?*

Well, I mean to say! This remark was said to have been passed by someone on seeing Helen of Troy for the first time. Now I don't know a great deal about Helen of Troy, but from all accounts she was quite a comely lass. But, in any case, what a silly thing to say about a woman—any woman. After all, it is bad enough to be told that your face is inclined to stop the canary from singing. But to be informed that it has the power to send a thousand ships scuttling away in terror is really too much. A *thousand ships,* mark you.

A man named Penlington . . .

. . . Cultivating the most gigantic tomatoes . . .

Illustrations by M. J. Brown

(2) *Trumpeter, What are you Sounding Now?*

I really cannot understand this at all. He must have been a dashed bad trumpeter! I mean, I've met dozens of trumpeters in my time and although, technically speaking, they may not have been perfect, there was never the least doubt as to what they were playing. In fact, I have found that most trumpeters only play about three tunes; and one of them is always 'Take a Pair of Sparkling Eyes'. Yes! I wouldn't mind betting that is what this fellow was trying to blow, and a nice hash he must have made of it.

(3) *Breathes there the man, with Soul so Dead, who never to himself hath said, 'This is My Own, My Native Land'?*

Now we've got 'em here. Yes, there breathes. As a matter of fact he is a personal friend of mine. He used to be in the soap business. He has retired now, and lives at Peckham, where he spends his time cultivating the most gigantic tomatoes. And I happen to know that he has always made a habit of not saying, 'This is my own, my native land.'

It appears that his father was captain of a banana boat, and my friend was born at sea, somewhere between Shanghai and the Canary Isles. So you see there would be very little point in his saying it—since the poor fellow doesn't happen to possess a land, native or otherwise. (Certainly doesn't seem to have affected his prowess as a gardener. Those tomatoes have to be seen to be believed.)

(4) *What are the Wild Waves Saying?*

I was down at Brighton the other week-end and, strolling along the sea-shore, I could almost have sworn I heard the waves say, 'Aw! what's the use?' Actually it turned out to be a man named Penlington who had been trying for two hours to swim, and had at length given it up in disgust.

As far as I can see the whole question depends on exactly how wild the waves are.

(5) *Et Tu, Brute?*

When I was very young I used to think that this might mean 'Oh, you brute', or that *Et* was some sort of Roman exclamation, corresponding roughly to our English *Gertcher*! I know now, of course, that it means 'And you, Brutus?', or 'You also (as well) (too) Brutus?', and it was spoken by Caesar after a stabbing affray in the Forum. Nasty business altogether—but who would have thought that they had Picture Palaces in Rome in those days?

(6) *Where is my Wandering Boy Tonight?*

Frankly I'm not in the least interested. I know where this Wandering Boy will be tonight, and it's one of the few places where you can still buy pre-war Scotch.

THE PHILOSOPHY OF KANT

C. E. M. JOAD

KANT, usually regarded as the most important of modern philosophers, ranged through every field of philosophical thought; through metaphysics, theory of knowledge, ethics, æsthetics, theology, even, in a work entitled *Perpetual Peace*, through the jungle of international politics. I wish that in these days of the darkness of the German intellect I could pause to dwell upon the eminently enlightened proposals which, at the end of the eighteenth century, one of the greatest of Germans advanced in the hope of bringing peace to Europe. I must content myself with following Julien Benda, the author of a recently published and admirably selected edition of passages from *Kant*,[1] by quoting two or three brief sentences which show the quality of Kant's thought.

'In a war one should not allow oneself to commit acts of warfare of such a kind as to make reciprocal confidence impossible when it comes time to make peace.' The time will come when the Nazis, in process of being massacred by infuriated Poles and Czechs, may ruefully reflect that they would have been well advised in the days of their strength to remember Kant's admonition.

Or consider this: 'Since a violation of rights in one part of the earth is felt in *all* parts, the setting up of a special law for the world becomes a necessity for states and for peoples.' Could there be a better brief statement of our modern realisation that peace is one and indivisible, or of the Christian doctrine that nations, like individuals, are members one of another?

Finally: 'It is true of peoples, considered as states, just as it is of individuals, that if they live in a state of nature and without law, their neighbourship alone acts as an injury,' states the case for the establishment of international law enforceable by a body superior to any one of the individual states who are subject to it, whether the authority in whom it is vested is conceived as a League, a Federal Union, or a single supranational Government.

I give these quotations to indicate the topical quality of Kant's political thought. But it would be misleading to dwell upon matters which are only subsidiary to the main concerns of his philosophy, which was not with politics but with theory of knowledge, the inquiry into the nature and limitations of our knowledge of the outside world, and with ethics which, in Kant's hands, seeks to establish the reality of free will and to prescribe the basis of duty.

I propose to say something about each of these topics. On theory of knowledge M. Benda summarises Kant's main conclusions as follows: 'Indeed it no longer occurs to any serious thinker to question the existence of forms of the mind which are independent of experience, or which at least have become so with the passage of time . . . or that the thing-in-itself, if it exists at all, belongs to the unknowable and that certain questions put to us by the pageant of life are relative to faith and not to knowledge.'

Let me try to explain the meaning of the phrases used in this summary. Kant's theory of knowledge seeks to provide the answers to two main questions. The first is, what was the source and what the validity of our knowledge? To this question there were in Kant's time two main answers. The first, that of the English philosophers, Locke, Berkeley and Hume, known as the Empiricists, asserts that all our knowledge derives from sense experience. There cannot, these philosophers broadly, although not always consistently, maintained, be anything in the intellect that did not first come through the senses. This view applies with some measure of success to sense experience and to the sort of knowledge that science obtains, but it fails to provide any adequate account of the principles which the mind observes in thinking of, for example, the laws of logic and the principles of induction and deduction, and it is obviously inapplicable to mathematics, since mathematics is largely independent sense experience. We may, I think, assume that a mathematician sitting with closed eyes in his study could, provided he reasoned well enough, deduce the whole body of conclusions which make up algebra from a few fundamental axioms without at any time opening his eyes to look at the physical world around him to see if his conclusions were true, or even if they applied to the world.

The other main answer, that of the Continental philosophers, Descartes, Leibnitz and Spinoza, known as Rationalists, was to the effect that the mind was equipped with certain innate principles, and that it had only to reason validly in accordance with these principles to reach the truth about the universe. The philosophies of

[1] *Kant*. by J. Benda, *Cassell's Living Thoughts Library*. 3s. 6d.

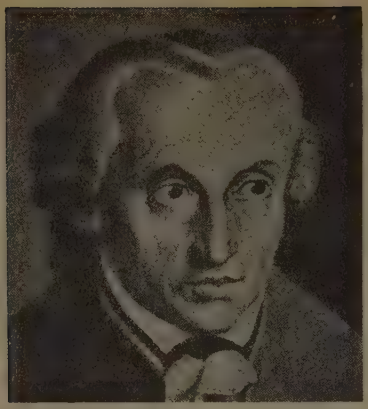
the Rationalists tend to proceed like a treatise in mathematics. By the method of argument and demonstration carried on in the light of pure reasoning they sought to prove that God exists, that reality consists of spirits or souls, that time and space are unreal, that the world is a unity, and so on. When the obvious facts revealed in perception appeared to contradict these conclusions, their tendency was to say, in effect, 'So much the worse for the facts.'

Each school, then, had its limitations. Kant sought to transcend and to reconcile them. By what method? In order to answer this question, it is necessary to glance at the second of the main problems which his theory of knowledge sought to solve. This may be stated as follows. What grounds have we for supposing that the laws of thought will apply to the behaviour of things? The laws of thought are the principles which the mind observes in thinking. By virtue of them we hold—we cannot do otherwise—that a thing cannot both be and not be; that a thing must either be or not be; that the whole is greater than the part; that if A implies B and B implies C, then A also implies C, and so on. Now the knowledge with which these laws provide us is not derived from experience, although it may require some experience to make us aware that we possess it; as, for example, in the case of our knowledge of the fact that two and two make four. How do we come to know this fact? It is, no doubt, necessary in the first place that we should have some actual experience of concrete objects, such as counters. The child learning arithmetic actually handles such objects, and is made to realise that any pair of them when combined with any other pair of them makes four. The next stage is the realisation of the truth that this fact in no way depends upon the nature of the objects counted, in order that it may be a fact; that it is, in short, a fact not only with regard to those objects which have actually been counted, but with regard to all objects of whatever kind, both those which have been counted and those which have not. No additional number of instances is, therefore, required to establish the truth of the general proposition that two and two make four, which is seen to be independent of any of the instances by which it happens to have been illustrated. Although an instance may have been necessary to draw our attention to the general proposition, adequate consideration of this one instance establishes the universal truth of the general proposition with complete certainty.

Kant put this point by saying that although all knowledge begins with experience, it does not all spring from experience. Now, the fact that we should be able to make true statements about the general character of experiences that we have not had, affirming, for example, that they will conform to the laws of mathematics and the laws of logics is, when we reflect upon it, a very odd fact. For why should not these laws simply describe the way in which our minds work; it is our minds, after all, that have enunciated the laws of logic and our minds, we might say, are so constructed that they cannot help but think that two and two make four. No doubt, but why should these laws of our minds' working apply to things which are independent of our minds and in the making of which our minds have apparently no part? Sir James Jeans has put the question in another connection by a striking analogy in which he likens the laws of mathematics to the rules of the game of chess, which mankind has invented for itself—'and now,' he says, 'it emerges that the shadow play which we describe as the fall of an apple to the ground, the ebb and flow of the tides, the motion of electrons in the atom, are produced by actors who seem very conversant with these purely mathematical concepts—with our rules of our game of chess which we formulated long before we discovered that the shadows on the wall' (i.e. physical things) 'were also playing chess.'

The question is, then, how and why is it that we can be sure that the world we experience will everywhere and on all occasions obey the laws that our minds lay down; that it will, so to speak, fit into the pigeon holes that our minds have made for it?

Kant's answer is, in essence, very simple. It is that the world we experience is a world which we ourselves have largely made or, more precisely, that our minds have stamped their own characteristics upon it in the very act of experiencing it. It is for this reason that we can be sure that the laws which are the laws of our minds' thinking will apply to a world which is a world of our minds' making. An illustration may perhaps be useful. Let us suppose that I am born with a pair of blue spectacles attached permanently to my nose; then everything that I see will appear blue, not because it is blue, but because seeing it blue is a condition of my seeing it at all. Now let us suppose that everybody else comes into the world similarly accoutred; then all human beings everywhere will pronounce that everything is blue, simply because blueness is a characteristic which all human eyes have and must impose upon the



IMMANUEL KANT

objects of their vision as a condition of seeing them. Similarly, Kant held that the mind was fitted initially with sets of mental spectacles which he called categories; time, for example, and space, quantity, quality, and causality, the effect of which is that everything that the mind knows, everything that the mind can know, will be in time and in space, will be of a certain number, will possess qualities, will be related by the law of cause and effect to other things and so on.

Such, then, in effect, is Kant's answer to the Empiricists. The laws of the mind's thinking are not, he holds, derived from experience, although, as I have pointed out, experience is necessary to elicit them. Nevertheless, everything which is experienced must fall within their framework. As Kant puts it, necessity and universality apply everywhere throughout the world, just as the Rationalists had maintained, yet this world is also the world which we experience, and they apply precisely because in the act of experiencing it we have endowed it with the necessity and universality which we proceed to find there.

But this solution entailed an important result, namely, the making of a distinction between the world of experience that appears to us, the world, that is to say, upon which the categories of the mind have already been imposed, and the world as it really is—the world of reality. The world that we know in experience, which Kant called the phenomenal world, is not the world as it really is independently of our knowledge, since, in knowing it, we have transformed it out of all knowledge. What it is in itself, what it was before we knew it, we cannot tell; this is the meaning of the expression in the passage I quoted from M. Benda, 'the thing-in-itself . . . belongs to the unknowable.' It is in Kant's recognition of the fact that the real nature of the world is unknown to us, that, in M. Benda's view, his greatest contribution to philosophy lies. 'What seems to me of major importance,' he writes, 'is Kant's work in pointing out that the concepts of our mind having been moulded within the limits set by experience, are illegitimately used when we apply them, as has the generality of philosophers, to objects which are essentially outside these limits, the existence of God, the reality of a spiritual substance, beginning of the world, freedom of the will, immortality.' Possibly not. For it is precisely upon this point, namely, the unknowability of reality, that criticism of Kant's philosophy has been most powerfully directed. For clearly, if the thing-in-itself is indeed unknowable, we cannot know anything about it; we cannot, then, know that it exists and we cannot know that, if it does exist, it is the foundation and source of the world of phenomena that appear to us.

This is not the place for a criticism of Kant, and I cannot here pursue this line of thought. Moreover, Kant has a reply to it. We do, he maintains, 'know' a great deal about reality, about God, about immortality and about freedom, provided that we put the word 'know' within inverted commas, and use it to denote not an activity of the intellectual understanding, but rather of the *will*, of what in fact Kant calls the 'practical reason'. This brings me to a consideration of Kant's moral theory, to which M. Benda devotes the major part of his Introduction.

In the following passage M. Benda summarises what he takes to be the gist of Kant's teaching on ethics. 'The idea that ethics is something independent of theology and has a base of origin in the practical nature of man; the idea that our ethics can only be the outcome of our will, exercised in its autonomy, that is to say, freed of any reference to its objects; the idea of the independence of duty with regard to any system of ends based on interest, that is to say, a scorn for the ethics of utility or happiness; finally, the idea that the moral law extends beyond man's individual limits and recognition that man shall look upon himself as a citizen in a kingdom of persons and consequently shall always consider the human person as an end, never as a means.'

This account, I think, requires a certain amount of translation into ordinary terminology. Indeed, it is a defect in M. Benda's otherwise admirable Introduction, that much of it must, I conceive, be unintelligible to those who have no previous acquaintance with philosophy. Designed to

introduce the lay reader to Kant, it presupposes for its comprehension a knowledge both of Kant's writings and of the treatment by other philosophers of the issues which they raise. I am charging M. Benda in short with a defect not of philosophical but of common sense. He lacks the intellectual imagination to put himself into the lay-man's shoes and to realise what will and will not be intelligible to those who have no previous knowledge of the subject.

The starting point of Kant's ethics is afforded by the conflict between duty and inclination. Everything that we know, everything in nature, therefore, is, as we have seen, subject to the law of cause and effect which is one of the categories of the human mind; it is, therefore, determined, acting as it does, because it cannot help itself. Man also by virtue of his body is a member of this determined world. Thus the world that Science studies is a determined world and the various sciences which concern themselves with man, biology, anthropology and psychology, tell us broadly by what factors he is determined, by the characteristics of his species, and of his race, of the culture to which he belongs, by his heredity, his environment, and so on. All these factors taken together supply him with his wants, his inclinations, his aversions, his needs, and in respect of all these, he cannot help himself; cannot help, therefore, but feel and want as he does. 'Man,' Kant wrote, 'is one of the phenomena of the sense world, and he, too, is in so far one of the nature causes whose causality must stand under empirical laws. As such, he must have an empirical nature . . .'

But the odd thing about human experience is that, though I cannot say I will like doing this, or like doing that, I can say that I will do this or that whether I like it or not. In other words, I am free, free to oppose my inclinations. To oppose them in the interests of what? The answer is, in the interests of my duty. In other words, man has a conception of 'ought', he feels the pull of what Kant called Moral Obligation.

What does this recognition of 'ought' imply? It presupposes that, when we have finished with our analysis of a man's antecedents and character, the analysis which tells us what he 'is', and how, in virtue of the fact that he is what he is, he is naturally disposed to act, we can still assume that it is in his power to act differently. We can still say, 'Yes, I agree that, given his heredity and constitution, he had a strong predisposing tendency to act in this way and every justification for obeying his natural disposition; nevertheless, I still maintain that he ought to have acted in *that*

CYRIL JOAD

way, and in saying that 'he ought to have acted in *that* way,' we are also implying that he was free to act 'in *that* way', since it is nonsense to say that a man ought to do what he cannot do.

Thus the consciousness of moral obligation is 'inextricably bound up with the consciousness of the freedom' of the Self that wills. It is for this reason that Kant, in speaking of our obligation to do our duty, employs the phrase 'the categorical imperative'. Whereas most of our actions are conditioned by an 'if'—*if* we want so and so, we must act in such and such a way—and so are 'hypothetically determined', the obligation to do our duty is governed by no such condition. We ought, we feel, to do it, whether we like it or not, and we shall continue to feel this, even if we habitually fail to do it.

Now this consciousness of 'ought' is a unique fact of a kind which is not anywhere to be found in the phenomenal world. 'Obligation,' Kant says, 'expresses a sort of necessity . . . which occurs nowhere else in nature. It is impossible that anything in nature *ought to be* other than in fact it is. In truth, obligation—if one has before one's eyes only the succession in nature—has simply and solely no meaning. We can as little ask what ought to happen in nature as what attributes a circle ought to have.' The moral will is thus by its very nature outside the causal sequence which operates universally in the phenomenal world.

Man, is, then, in respect of at least one part of his nature, outside the physical world; it follows that one part of his nature must be a member of the world of things-as-they-are in themselves. This part is the moral will in respect

of our possession of which we are members of reality. Hence, when we are conscious of moral obligation, realise, that to say, what we ought, as opposed to what we want to do, we are the possessors of a kind of knowledge, the knowledge provided by 'the practical reason' which is not, like our intellectual knowledge, a knowledge of the forms or categories of our own minds, but is a knowledge of reality as it is in itself, of a reality, that is to say, which is independent of our minds. If I may use a metaphor to indicate the distinction which is here being made, we may say that both in sense perception and in intellectual knowledge when we are knowing the worlds of experience or of fact, we are like men looking into mirrors; when we have moral experience, we are looking through a window to a reality beyond. Herein is to be found the grounds for Kant's repudiation of utilitarian ethics, the ethics that judges an action right or wrong by reference to the amount of happiness it produces; to judge morality by reference to happiness is, for him, to assess an activity which derives from the real world by reference to the effects which it produced in the phenomenal world. This is what M. Benda means by the phrase quoted above:—'The idea that our ethics can only be the outcome of our will, exercised in its autonomy, that is to say, freed of any reference to its objects; the idea of the independence of duty with regard to any system of ends based on interest, that is to say, a scorn for the ethics of utility or happiness.'

So far we have been concerned only to reveal the basis of moral obligation, showing why, in Kant's view, we must always do our duty, even if the heavens fall. But we have had so far no indication wherein our duty lies. We know that we must obey the moral law, but what does the moral law prescribe? Here Kant is not so helpful as he might be; he does, however, lay down certain rules, of which the following two are the most important. The first is that we should 'act only according to that maxim which you can at the same time will to be a universal law.' This is Kant's version of the Christian precept that we should do unto others as we would they should do unto us. The second is that we should 'act so that you treat humanity in your own person and in the person of everyone else, always as an end as well as a means, never merely as a means.' This is Kant's version of the Christian precept that every human being has, or rather is, a personality deserving of respect. However weak, however sinful or however stupid he may be, nevertheless he has worth because, as the Christian would say, he is an immortal soul made in the image of God, because, as Kant would put it, he is in respect of part of himself a member of the world of reality, or, as Kant called it, 'the kingdom of ends'.

It is in the last resort on his metaphysical theory that Kant grounded both these ethical precepts. In virtue of their possession of a moral faculty, human beings are, as we have seen, participators in reality; they are, that is to say, from Kant's point of view, 'ends in themselves'. It follows that we are never justified in treating them as if they were *merely* means to ends beyond themselves, as stepping-stones, for example, in a career prompted by our ambition, as instruments for the satisfaction of our sexual desire, or as objects for the gratification of our sadistic instincts. To take vengeance on a person for one's own satisfaction, or to waste a person's life in ministering to one's own comfort, is to use that person as a means to an end beyond himself. But, Kant insists, there is no end which can justify such a subordination, for there is no end that is ultimately and absolutely valuable save moral worth, and it is moral worth which is impaired when a person is treated otherwise than as an end. The state, then, is never justified in treating a citizen solely as the instrument of its purposes.

'These ideas,' M. Benda says, 'have permeated the spiritual life of mankind.'

His verdict, I think, is true of the thought of the generation in which I grew up. We felt almost, as it were, by instinct, that the end of politics was to be found in the welfare of persons; that what mattered was not the greatness of states, the continuity of traditions, sacred missions, historical rôles, imperial heritages and all the rest of the figments which politicians use to exploit the idealism of decent people in furtherance of their own ends, but was the welfare of men and women who are born, fall in love, struggle, grow old and die. Christianity and Greece, the twin foundations of our European culture, jointly bequeathed this tradition to the Europe of the eighteenth century; Kant continued and developed it; today, when it is threatened, we can see in how literal a sense it is the foundation upon which the structures, both of democracy and of Christianity are built. It is well that, at a time when we are inclined to consign all Germans to the same boat of wickedness to sail to the same shipwreck of punishment and vengeance, we should remember that it was a German who sketched the philosophical background which gave a political shape and an ethical basis to the teachings of Christ.

SCIENCE FRONT

SUPERNATURAL DEPARTMENT

It was in 1935 that Dr. J. B. Rhine, of Duke University, North Carolina, published his sensational book on *Extra-Sensory Perception*, in which he claimed to have demonstrated scientifically the existence of telepathy. Apparently many of the students of the University were capable of transmitting their thoughts to one another, at least as far as Rhine's card test showed. The idea was that there were five playing cards with different simple geometrical designs, a cross, a triangle, and so on, in place of the pips. The 'transmitting mind' picked one of these cards at random and concentrated on it mentally, and the receiver sought to tell what card the transmitter had chosen. Rhine claimed that the agreements between the two minds were so good as to be quite beyond chance, and that direct mental communication between persons at a distance was therefore proved.

Unfortunately nobody repeating this experiment in this country since that time has been able to get a positive answer: in addition, Rhine's experimental technique has been called in question. So we are left concluding that either Americans are unique in possessing the mental property of telepathy, or, perhaps more likely, that telepathy does not exist.

This kind of variability is unfortunately met with in other psychic phenomena. Harry Price, in his *Fifty Years of Psychical Research*, comments that when all the trickery has been excluded from the spiritualist medium, rather queer manifestations do still seem to occur with one or two individuals—though these individuals are very few and far between; but again, a medium who evokes spirits in Paris may be unable to do so in London or New York; one who succeeds on Tuesday in Birmingham may fail on Friday and Saturday or the following Tuesday in the same place.

It is this variability of the phenomena, quite apart from the trickery or the crude mumbo-jumbo of an 'occult' subject like astrology, which makes scientists as a body disbelieve in the matter. Science is not interested in the unique occurrence, but in events which recur or are repeatable. It is a kind of democratic study: its results must be open to demonstration by anybody, to be accepted as valid: and psychic phenomena are manifestly not so. The theories put forward by practitioners of 'occult science' often incorporate scientific ideas in a half-baked

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(Spirit photograph by Millett of Los Angeles from 'Fifty Years of Psychical Research' by Harry Price. Longmans Green & Co.)

form, which makes them repugnant to the expert. Some dowsers claim, for instance, that they divine hidden water by some kind of rays striking up through the ground and influencing the hazel twig: what are we to say, then, of the dowser who passes his rod over a map of a district, without ever having visited it, and yet detects the underground river? No physicist will believe that a man-made map will give off those peculiar rays—the matter and radiation of the universe just never behave like that on any other occasions.

Science, of course, can never prove the existence of ghosts or spirits, because they are by definition super-natural and non-material. If the scientist ever becomes convinced that occult phenomena really present a problem for investigation, he will seek for explanations in terms of the known natural material world (including the behaviour of men's minds and senses, or psychology), and not in terms of souls who have passed over. But there are, of course, other ways of apprehending Truth than the scientific method. It is only one form of human experience; it has nothing to say about subjective feelings of beauty or reverence, for instance, yet nevertheless it is one of the most important modes of

experience because it tells us about the world outside ourselves. In Sir James Frazer's words, 'Science is Magic *Which Works.*'

HOW TO GET DRUNK

THE best way to get drunk on a limited amount of alcohol is to take it all at once on an empty stomach. The effect of alcohol on the brain is naturally greater the more alcohol there is in every drop of blood circulating, and the way to raise this concentration is by pushing a great quantity in all at once so that the ways the body has of getting rid of it are swamped, and the level rises. Some alcohol is got rid of in the breath, some via the kidneys in the urine, but probably the most important organ for the purpose is the liver, about which more knowledge has recently been accumulating. Apparently it depends how the liver feels, whether it discharges this job efficiently or not. A diseased or poisoned liver, or one whose owner is badly fed, with too much fat, too little starch or meat, and a lack of some of the B vitamin group, is disinclined to burn up the alcohol which comes to it, and lets it slide by to the brain, or is even so supine as to let the alcohol deal it a treacherous blow. In other words, a really healthy liver will destroy alcohol; but a sick one is destroyed by it. A second golden rule for drunks is therefore to eat little at all times.

This matter of food demands a moment's further reference. It is no use taking alcohol after a big meal and expecting it to have big effects. Alcohol may be absorbed rapidly from the stomach, but if it is diluted by the food and gastric juices already there, if there is fat about tempting it away from the blood or preventing its passage into the circulation—well, it is hardly to be expected that it will show its normal vigour of action.

And how does the drug act?—for after all, any substance with a physiological effect has a right to the title of 'drug'. It is not, as some people suppose, a stimulant, but a narcotic, an anaesthetic. The gaiety it produces in small doses passes on to quarrelsomeness, unsteadiness and sleep—the same sequence that every hospital patient on the operating table has passed through as he breathed the ether or nitrous oxide ('laughing gas') of the anaesthetist.

Alcohol knocks out the top activities, the higher centres, of the brain first, and then gradually creeps down. If you were to let it go far enough it could kill you. The cheerfulness and excitability are the crew of the ship making whoopee, while the Captain and First Officer are bound and gagged: it is the beginning of anarchy, the release of restraint. No doubt a little anarchy is a good thing now and then.

YOU CAN HEAR THEM, TOO

THERE used to be a notion going about that fish were deaf. No doubt this idea grew up because the trout in the stream seemed quite unperturbed by the angry shouts of the anglers on the bank, arguing about the size of the one they caught last week. A few years ago Professor von Frisch of Munich showed, however, that the idea was wrong: if a noise was made interesting to the fish they would certainly take notice. One might, for instance, blow a whistle or ring a bell every time they were fed in their tank. Soon they would learn to come to the side for tit-bits whenever the noise was sounded. In this way it was possible to test their range of hearing. There were still a few sceptics, who thought sound waves would not penetrate from air into water, but they were silenced by Professor von Frisch's laboratory assistant who lay under water in the tank with the fish and heard the whistle blow perfectly.

The anatomists then looked into the matter again, and discovered that fishes had a hearing apparatus after all, though no ears in the human sense. But now a new problem was created: what did the fish listen to under natural conditions? And recent investigations have shown that many of them actually 'speak', making various kinds of grunting noises. An enterprising biologist in New York has even lowered a microphone under water and recorded what they have to say. Sound, of course, travels very well under water, as anybody who has put his head in the sea, or even under his bath water, can readily testify.

The discovery that fish make characteristic sounds, just like other animals, lends credence to a rather tall but perfectly true story reported by the British anthropologist, Raymond Firth. When the native Malay fishermen put to sea in their ships, they take with them a highly skilled old man, called in phonetic spelling a 'jerusalem', whose duty it is, when they have got well offshore, to dive overboard and listen under water. He is able by picking up the faint sounds that come to him to tell what fish shoals are in the neighbourhood, what sort they are and how many, and so to come up again and direct the fishing fleet. This is a unique method, and of course only suited to warm waters. In any case, for North Sea fishing, it is simpler to know the habits of the fish and to set sail straight away for a likely ground. On the other hand, real success this way demands the assistance of the biologist—and that is another story.

THE KAISER'S DREAM

THE Kaiser is said to be working for the formation of the United States of Europe, certainly a problem which could not be solved by any nation alone. In federating Europe the nations must of necessity stand shoulder to shoulder. It is a far cry to Loch Awe, and Europe will not be federated today, tomorrow, or the next day; but it is a sign of progress when the dreams of the idealists have materialised sufficiently to occupy the attention of sovereigns and statesmen. Nothing, however, can be done while France blocks the way.

WHAT WE OWE TO THE TZAR

IT is very satisfactory to find the recognition on every side that the Tzar, the peace-keeper of Europe, can be absolutely depended upon to use every jot of his immense influence, whether created by his independent position or by his friendly relations with France, to restrain that prospective peace-breaker of the world within bounds. The alarm which prevailed in some ill-informed quarters as to the recent interchange of civilities with France has been removed by the conclusion of the treaty with Germany, which is to be followed, according to recent reports, by the visit of the Russian Emperor to Germany for the purpose of thanking the Kaiser for the part which he took in this work of peace and good-fellowship.

BRITISH INTERVENTION IN NICARAGUA

AT present the Americans seem to be somewhat exercised in their minds about the Nicaragua Canal. We should only be too glad for the Americans to construct the canal. If they do ever make a navigable waterway across the centre of America, we shall profit by it more than any other nation; but there is certainly no intention on our part either to interfere with their enterprise or to undertake the task ourselves, should it drop from their hands. They are, however, uneasy and jealous, a mood which was increased by the absurd fuss which some of their papers made about the landing of a few British marines to maintain the rights of the Mosquito Indians, which, in flagrant violation of treaty faith, were invaded by the Nicaraguans. The Mosquito Indians occupying a strip of territory on the seashore, which has Bluefields as its capital, enjoy a virtual independence secured by British treaty with Nicaragua. This independence the Nicaraguans resented, and endeavoured to take the territory by force.

THE ANNEXATION OF PONDOLAND

THE Empire grows like a sapling by the waters. Last month Pondoland, a region nearly as large as Wales, inhabited by a quarter of a million of natives spoiled by the fertility of a country which furnishes sufficient food with one day's labour a week, was annexed to the Cape Colony. The paramount chief assented, in return for a pension, and one more reserve of barbarism is invaded by civilisation. The Pondos stand badly in need of civilising. Who, indeed, would not, if they could get unlimited food and beer by one day's work in seven? Leisure is a good thing, but laziness is the mother of all the vices. Note that the Pondos are Socialists in their way.

MORE LATCH-KEYS WANTED

MRS. Amos waxes quite eloquent in praise of the girls' latch-key. The more girls there are who have latch-keys, she thinks, the better it will be for all concerned. Freedom brings responsibility, and responsibility brings prudence:—

'A great deal of the ill-health of our delicate girls arises from repression of their young energy. The boys, too, would be hysterical if their youth were hedged in with so many conventional restraints that there would be no room left for self-restraint.'

This was captioned: 'A tramway in 1994'

PROSPER MÉRIMÉE'S 'COLOMBA'

REVIEWED BY THOMAS WALTON

It has been the misfortune of certain masterpieces of foreign literature to be chosen by pedagogues as the vehicle for the teaching of languages. In practically every case it would be safe to say that the pupil's desire to take up the work in later life, and read it for its own sake, was stifled, if not killed outright. One work which has been thus ruined for many readers by its association with linguistic drudgery is Prosper Mérimée's *Colomba*. One school edition of this story of a Corsican vendetta consists of 139 pages of the author's text and 153 pages of editor's notes—some of which, like the following, growl like angry curs between the lines:

'*Croquis*=sketch. *Croquis* is der. fr. the tr. v. *croquer* which *lit.* means to crunch, and *fig.* to sketch. The v. *croquer* is a doublet of *craquer*, both being onomatopoetic words, i.e. formed by imitation of sound. Cf. E. *crack*.' Others, etymological Lorelei, lure the student away from the original Mérimée with what might be termed *chansons*. '*Une cuiller à thé*,' he is told, '=a teaspoon.—*Cuiller*, or *cuillère*, fr. L. *cochlear*, or *cochleare*=a spoon, fr. *cochlea*=a snail, because the *cochlear* was a spoon with a bowl at one end, used in eating eggs, and a point at the other for picking snails out of their shells.'

Students who slipped past the curs or turned a deaf ear to the Lorelei, found themselves confronted by the obstacle of literary history. They were told that Prosper Mérimée (1803–70), the son of a painter of some distinction, became Inspector-General of Historical Monuments in 1831. His *Théâtre de Clara Gazul* (1825)—'translations' from the work of an imaginary Spanish actress-dramatist—and *La Guzla* (1827)—'translations' of the songs of an imaginary Illyrian poet, Hyacinthe Maglanovitch—established him as an early artisan of the Romantic Movement, with its interest in exotic countries and remote periods of history, and its enthusiasm for 'local colour'. Mérimée, as an archæologist and inspector of libraries, museums and ancient buildings, was able to produce authentic 'local colour', for he travelled widely, was an excellent linguist and had a great facility for making friends with the common people. In his Illyrian 'translations' he had pilloried in advance many a later Romantic's bogus 'local colour', consisting of the use of a few foreign words and no personal experience of foreign travel. *Colomba* was founded on fact, and was written in 1839, after Mérimée had spent several months in Corsica.

Thus fortified with information, the student, to satisfy this or that examiner, would dissert on Mérimée's use of 'local colour' and produce a list of points of variable significance, from Colomba's headdress—the black silk veil, or *mezzaro*—to the custom of contributing a twig or a stone to the *amas* or *muchio* piled up on the spot where someone has died a violent death, or that of a *voceratrice* composing a *ballata* over the body of a dead person. Some venturesome student might perhaps discover that, as no one happened to die during his visit to Corsica, Mérimée posed as a corpse and had a *ballata* extemporised over himself, but was so overcome with emotion that he never cared to repeat the experience. A more advanced student might point out that Colomba is a typical Mérimée creation, a representative of the 'belle-dame-sans-merci' type of Romantic heroine—a fatal woman, inexorable as destiny, one of the *veneres turbulentae* who peopled Romantic literature, alongside masculine types like the noble outlaw and the *beau ténébreux*. In literature, it is true, Colomba is related to some of the feline heroines of the *Théâtre de Clara Gazul*, and to Mérimée's most adorable of *adorables méchantes*—Carmen. That is where *Colomba* remained—in literature; a pattern of

words which schoolmasters failed to reveal as a whole, concentrating only on the study of vocabulary and literary background.

In the search for words, the astringencies of Mérimée's style would be overlooked; for, however Romantic his subject-matter may be, his style and manner are Classical in their clarity and economy of means. A few scraps of conversation scattered through the story are enough to reveal Colonel Sir Thomas Nevil, who had fought at Waterloo, as a delightful ancestor of Colonel Blimp. An account, one page in length, of the way in which Barricini, the Mayor of Pietranera, tried to prevent Colomba's father from burying his wife at her favourite spot in the woods, instead of in the local burying-ground, throws more light on the Corsican character, the interplay of personal animosities with its attendant tragedy and comedy, than chapters of analysis and paragraphs of 'local colour'. Nothing is wasted in the unfolding of the story which, after its playful opening—a delicate satire on the young English lady who can find nothing to sketch in Italy which had not already been sketched by everybody else—and the animated recapitulation of the events which led up to the vendetta in which the family of her fellow-traveller to Corsica, Colomba's brother, is involved, moves forward with a masterly handling of tension and relaxation, to the point at which the reluctant Orso, spurred on by the implacable Colomba, is forced to avenge his father's death by shooting the two sons of old Barricini, and then take refuge, like the brigands, in the *maquis*. From that point, all tends towards a happy ending. Orso, acquitted of murder, marries Lydia Nevil. And even the determined Colomba, having abandoned the stiletto for the fan, has a curly-haired English admirer. Then, in the very last page, comes the final sting of Colomba's vengeance. Old Barricini, driven crazy by the loss of both his sons, is discovered by Colomba in the garden of a farmhouse near Pisa. The very sight of her makes him tell which of the two it was who had killed her father. 'Mercy!' he cried, 'Mercy! Are you still not satisfied? . . . But why both of them?' 'I had to have them both,' whispered Colomba. 'The branches are cut off, and if the trunk had not been rotten, I should have uprooted that.'

The last words of the tale are characteristic of Mérimée's method. When Colomba is told that old Barricini has barely two months to live, she remarks: 'It will be no great loss.' 'Who *are* you talking about?' asked the Colonel. 'An idiot from my village who happens to be a boarder here,' said Colomba, with an air of indifference. 'I shall ask after him once in a while. Colonel, *do* leave some strawberries for my brother and Lydia.' When Colomba left the farm to get back into the carriage, the farmer's wife watched her for some time. 'You see that pretty girl yonder,' she said to her daughter. 'Well, I'm positive she's got the evil eye.'

Mérimée's story is much more than an indulgence of the author's susceptibility to *adorables méchantes* and to picturesque, but superficial, 'local colour'. It is an authentic and reliable account of the Corsican character. Had it not been so, it is more than likely that Mérimée himself might have fallen a victim to Corsican vengeance, whereas a Corsican admirer is said to have offered to start a vendetta on his behalf when Mérimée found himself sentenced to a short term of imprisonment for defying the Law Courts, and defending a man who had misappropriated books and papers belonging to the State libraries. Mérimée has shown that, however implacably Corsicans may wreak their vengeance on their Corsican enemies, however profoundly divided they may occasionally be amongst themselves when family honour is at stake, they can as readily unite to save their island from the foreigner.

Corsican tenacity in the pursuit of vengeance became front-page news in 1943, when feelings ran high, and vengeance was called for, not by Corsicans upon Corsicans, but upon the Italian troops of occupation. Bands of patriots hiding in the *maquis* had food and ammunition smuggled to them like the brigands in Mérimée's story. Patriots outside the island broadcast messages to their countrymen at home, recalling—as Mérimée had done—the repulse of the Genoese in the sixteenth century, telling them that the hour of vengeance had struck, then, later, telling the whole world how Corsica's National Front had been organised and how, when zero hour came, the patriots sprang from their *maquis* fully armed and set about the task of liberation, uprooting the enemy from their soil—just as Colomba swore she would have uprooted the stock of her family's enemies. All the scheming, the vigour and relentless determination shown by the Corsican patriots of 1943 are symbolised in Mérimée's heroine, about whom someone once said: 'Colomba is Corsica as Joan of Arc is France.'

Colomba has come out of literature into real life. For the reader of today, *vendetta* is more than 'an It. word der. fr. L. *vindictam*=revenge', and *maquis* has a wider connotation than the literal translation 'bush, thicket (fr. the It. *macchia*=thicket)' bestowed upon it by the editors of school text-books.

NEW BOOKS

'LEST WE REGRET'

By Douglas Reed. *Cape*. 12s. 6d.

This book, states the publisher, is intended to be 'a Baedeker of the years 1943–63, compiled in the light of past disasters, a roadmap of these coming years, a handbook for Britons who will need a chart of the future with the pitfalls of the past marked on it.'

The publisher also states that the book contains 135,000 words. But a quarter of this number would be more than enough to express what is said. In fact the discipline of expressing it in 35,000 words would expose the muddled, even chaotic, thinking with which this book is crammed.

The author would seem to be incapable of discussing any subject objectively. *He is outrageously unfair*, not only in his judgments, nearly always condemnatory, but in marshalling the relevant facts. In some cases he does not even bother to give facts, but rants on heedlessly like a Hyde Park orator. Besides raving and nagging throughout 135,000 words, the author suffers from various bees in his bonnet.

The chief one seems to be connected with the Enclosure Acts carried through mainly in George III's reign. A whole chapter is devoted to them and references to them recur throughout the book. To them the author, as far as one can make out, attributes, directly or indirectly, most of the things wrong with England today. They are supposed to have changed the character of the Englishman. 'He is the exact opposite of the independent-minded Englishmen of legend . . . he is better when he is told what to do than when he is left to himself.' The Enclosure Acts are held responsible for the 'caged, restrained, inhibited manner which the Englishman has come to wear.' There is no doubt that one section of the community, the poorer agricultural worker, did suffer unfairly from these Acts, which redivided the open fields and common wastes among individual proprietors and farmers according to the legal claims capable of being proved.

But Mr. Reed does not tell us the advantages the Enclosures brought, the main reason for their being passed. To quote the authority of Trevelyan[1]: 'The survival of the early mediæval system of open-field cultivation was an anomaly too gross to be any longer tolerated. The beneficial effects of enclosure in increasing production, and ultimately population, had been demonstrated in many districts in Tudor and Stuart times. And when the population of the island began to grow by leaps and bounds, the enlargement of the corn supply became the first of the national necessities. The wholesale enclosures of the reign of George III opened the way for better agriculture by farmers with a compact holding in place of scattered strips in the open village field. The enclosure movement was a necessary step to feed the increasing population.'

Nor does Mr. Reed bother to point out that a far more important reason for the devastation of village life at this time was the removal of industries and handicrafts from the village to urban areas as a result of the industrial revolution.

That is just an example of how Mr. Reed treats a subject. Not even half the facts, no mention of even the major things to be said for the other side, then a conclusion to which only someone could come who is violently prejudiced: 'Enclosure, I wager, is chiefly to blame for the way the Englishman has enclosed his spirit.'

It is impossible for a reader, however serious and well disposed, to discover what Mr. Reed really wants. He wants to increase the birthrate, but finds it necessary to export people in order to find them employment. (Incidentally, during the period of the enclosures and after, the birthrate was buoyant.) He appears to be against aliens taking jobs here, although Hitler employs 12,000,000, and would like more. He is furious that Jews from enemy countries are not conscripted to fight, although there may be very good security reasons why they should not be. Then he is annoyed they should be allowed to work, although all work under present restrictions must directly or indirectly help the war effort, and Britain, like all countries at war, has a serious manpower shortage.

He admits he has been asked before for something constructive. His answer would seem to be this: to be destructive is to be constructive because it tells you what you must *not* do.

Mr. Reed threatens us with going into Parliament. Should he get there and see a hurried exodus of members whenever he rises to speak, Mr. Reed will no doubt be delighted, for it will provide him with further fuel for his rantings.

PETER CROMWELL

[1] G. M. Trevelyan. *History of England*. Longmans.

TOMORROW ALWAYS COMES

By Vernon Bartlett. *Chatto & Windus.* 5s.

One may believe with George Eliot that prophesy is the most egregious of follies, but in this attempt by Mr. Bartlett to foretell what will happen after the conclusion of the war, we are regaled not only with entertainment, but with much shrewd comment on very likely events. He, at any rate, does not suffer from the lack of imagination which, as he remarks, prevents most Englishmen from appreciating the economic and political difficulties ahead of them. At the same time he is charmingly frank. 'My proposal,' he says of his suggestion to a post-war government to hold the peace conference in Vienna, the first capital to be taken over by Hitler, 'was flatly turned down and I seem to have been almost alone in considering it was a good one.' Undoubtedly a very good one is his idea to have an Allied flag and an International Police Force, if possible without distinctions in uniforms, so that the solidarity may remain as complete as possible. He points out that the problem of German re-education should be decided before it has to be applied, and his observations with regard to the Magyars show how well informed he is on Central European affairs. We may be disappointed to hear that in his opinion Himmler gets away to Argentina, which refuses to give him up, although it may not be beyond the wit of man to bring the necessary pressure to bear, but the end of Hitler cannot but satisfy the judicious. As Mr. Bartlett is both a newspaper man and a Member of Parliament, most competent in each capacity, we are edified by much that he describes and by the colleagues and others whom he introduces by name. Many a true word is spoken in jest and here we have warnings of errors into which the nations may fall in the troubled years of peace.

HENRY BAERLEIN

SOCIAL SECURITY

Edited by William A. Robson. *Allen & Unwin.* 15s.

Mr. Robson has had a hand in some of the most authoritative treatises on modern government. In this book he has collected a number of carefully planned and mutually helpful essays on social security written by his colleagues on the Fabian Society's Social Security Sub-Committee. The book was planned and largely written before, and without reference to, the publication of the Beveridge Plan. But this same Fabian group gave evidence before Sir William's Committee—that evidence, incidentally, makes a rich appendix to the present work; and in any case it became silly to discuss social security without reference to the plan, once the plan was published. So the latter part of the book was altered into a constructive criticism of the plan's recommendations. The book gains enormously thereby and, in a sense, the plan gains almost equally because this is one of the best-informed and most studious commentaries on it that have yet been printed. Generally speaking, the plan is warmly approved; but there is disagreement on some considerable details. One such disagreement occurs over the plan's proposal to vary children's allowances according to age; another, and this is a bigger issue, is whether or not the Ministry of Labour should train and place industrial candidates besides administering unemplayment benefit. But shortage of space here prevents adequate discussion—and one can but recommend this book fully and respectfully to every student of British government. It is a text-book that must not be missed.

LENIN

Marx-Engels-Lenin Institute, Moscow. *Hutchinson.* 6s.

This biography was prepared by the Marx-Engels-Lenin Institute in Moscow, published by authority of 'Soviet War News' and issued by the Soviet Embassy in London. That should tell the politically educated reader enough about it. But it may help the uninitiated if they are told, in addition, that this is not so much an official biography as an official legend; it is an off-religious legend as sternly orthodox as the stern government of the U.S.S.R. can make it; it presents the hero Lenin precisely as that government wishes him to be presented, larger and simpler than life and shorn of controversial trappings; it is wholly uncritical and, it is only just to add, its literary manner is like that of the most Marxist dogma—pretty terrible. For the political student it may, at that, be a useful reminder of orthodox Soviet doctrine. Only the chances are that, at this late date, he will not need the reminder; nor will it jolt him to find Trotsky mentioned a bare score of times, each time in terms of curt abuse. Nowadays we are too gratefully aware of the force of Stalin's Russia to be easily shocked by the less congenial incidents of that force. One of those incidents is the falsification of Soviet history—but who really cares about that except those forlorn fellow-travellers, the friends of Trotsky? And nowadays those do not matter much.

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THE PECKHAM EXPERIMENT

By Innes H. Pearse and Lucy H. Crocker. *Allen & Unwin.* 12s. 6d.

Successful experiments in social welfare, apart from benefiting the people concerned, have the great advantage of supplying us with a wealth of important sociological material. Many experiences which at first sight appear as single or accidental cases may be lifted to a more significant level when viewed against the background of careful and continuous investigation and research by those responsible for the management and administration of social centres. It was probably this reason which prompted the Sir Halley Stewart Trust to sponsor a book which reveals in great detail the daily experiences of the Pioneer Health Centre in Peckham, founded in 1926 by Dr. G. Scott Williamson and one of the authors of this book, Dr. Pearse, designed and built to cater for 2,000 member families, roughly 7,500 individuals. The story of this Centre is now told. We see it emerge as a new factor in the environment of each family. The family comes in, joins, and begins to exercise its faculties on what it finds there. And, indeed, there is much offered. There is what is called 'health overhaul' with wide-stretching services; there are many amenities: billiards, swimming, discussions, care for the small children; there is the 'Keep Fit' exercise; there are the consulting rooms, the laboratory, the babies' consulting room, the appointments with the biologist and the biochemist; there is cooking and entertainment. Out of the common needs of the individual families emerges a new 'social' home. All this is so vividly described in this book that social students will plunge into a most fascinating atmosphere of actual social life. What makes the book so exceedingly interesting is that the authors try to draw from the experience of this new community-life their conclusions back to the individual family and the individual structure of the family home. They never lose the necessary perspective as to individual values; on the contrary, this great social experiment is aimed at raising the individual family to a higher cultural and physical level. But surely a main burden of the Centre, as also of the writers of this book, is a medical one, or, at least, one which everywhere borders the medical aspect. The book reveals the story of many years' work by a group of scientists whose records are intended to prove that health grows and spreads, not by treatment of sickness, not by prevention of disease, not primarily through any form of correction, whether of physical or social ills, but through the cultivation of what they call 'the

social soil'. It is the preservation of health, not the treatment of ill-health, with which the authors are mainly concerned. Having read this book, one regrets that this valuable Centre of social pathology had to be closed down in 1939, owing to the inevitable dispersion of the family unit in war conditions. Its speedy restoration after the war is much desired.

HERMANN LEVY

SOCIAL STUDIES AND WORLD CITIZENSHIP

By L. J. F. Brimble and F. J. May.
Macmillan. 6s.

This is a serious attempt by a scientist (Mr. Brimble) and a schoolmaster (Mr. May) to show how British children might be more systematically taught to be good citizens of the world. Civics would, apparently, be the main, or at least the most directly relevant, item in the curriculum; that would mean more civics than are now taught in most schools and civics interpreted so widely as to include discussion of, for instance, the Atlantic Charter. But the authors are even more concerned with other subjects and with the indirect approach. They would have the teaching of literature, science, history and almost everything else biased towards peacefulness and internationalism; so the child in reading *Romeo* would be taught, as a sort of Shakespearean by-product, the folly of squabbling.

None of this is in essential new; and all of it is worthy. Only that laudatory adjective has by now grown a rather ambiguous tail with an almost derogatory twist in it; it has come to imply something of pomposity as well as dignity, of insensitiveness as well as virtue, even of futility as well as good intentions. Here the adjective must, unfortunately, keep its tail and its twist. The authors make it all sound a little unreal and a little too easy—this matter of inculcating the moral of Southey's *After Blenheim* (while omitting to call it indifferent poetry) and of demonstrating from current literature how inept was the German blitz on London (without saying anything about our blitz on Berlin).

Does this seem unjust to an essentially serious essay on an important topic? Let it then be said at once that schools certainly could do much more on the lines suggested than has been done. But let it be remembered, too, that the value of such worthy plans must depend on the actual conditions to be found in a distracted, post-war world.

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EL GRECO: *The Purification of the Temple*
Gallery Books, No. 2. Percy Lund Humphries & Co. 4s. 6d.

CRUX ANSATA: AN INDICTMENT OF THE ROMAN CATHOLIC CHURCH

By H. G. Wells. *Penguin Special.* 9d.

Mr. Wells was never too good at history, and in this attempt to pot the history of Western Christendom in ninety-five small pages, he lays himself open to serious onslaught—that is, if he really takes this effort seriously. Great sections of the book are made up of quotations from the *Encyclopædia Britannica*, the *Cambridge Modern History*, Lord Acton's Lectures, and Mr. Coulton.

But, as usual, Mr. Wells has a point, and the event which started him off to make it was our failure (at the time) to bomb Rome. 'Why do we allow these open and declared antagonists of democratic freedom to entertain their Shinto allies and organise a pseudo-Catholic destruction of democratic freedom? Why do we—after all the surprises and treacheries of this war—allow this open preparation of an internal attack upon the rehabilitation of Europe? The answer lies in the deliberate blindness of our Foreign Office, and opens up a very serious indictment of the mischievous social disintegration inherent in contemporary Roman Catholic activities.'

Mr. Wells then starts off from the Emperor Constantine's deal with the Church down to the 'new deal' between the Churches in Britain in the United Front and the (to him) sinister Sword of the Spirit Movement. It is all a bit too sweeping, and Mr. Wells sees red whenever a Pope appears on the scene. In trying to prove everything against the Roman Church, he really proves nothing. A more careful and documented book on the reactionary and Fascist policy of the Roman Church in Europe since the Infallibility Decree of 1870 would be one worthy of Mr. Wells' ability. It is a book waiting to be done.

CECIL NORTHCOTT

SPAIN IN ECLIPSE

By E. Allison Peers. *Methuen.* 15s.

The dismal contemporary history of Spain, clearly and soberly presented. The great merit of Professor Peers' study is its objectivity, which, even if tending towards a somewhat academic flatness of narrative, is a most welcome change in territory where so many wordy, woolly ideological battles have been fought. To Franco he is scrupulously fair, a treatment that administers more kicks than ha'pence. Nearly five years after the end of the Civil War, Spain's prime needs remain food and a sound reconstruction policy; while even Phalangist fanaticism fails adequately to explain his foreign 'policy', if he has any sort of regard for Spain's post-war prospects. Meanwhile at home he provides ecclesiastical décor and next to no bread. Therefore it is not surprising that this book is written to prepare the reader for new changes in Spain. Professor Peers argues convincingly that amongst the people as a whole there must be a big majority against the régime, to say nothing of the Catalonians and Basques, who tasted the sweets of autonomy under the Second Republic, and the moderate liberals and democrats by conviction. Also the 'pendulum', that constant feature of Spanish politics, is due to swing, oiled by the fierce and native individualism of the people. But 'it will be when the Army says "Go" that the Phalanx will obey and either the Republic or the Monarchy will return.' While attempting no easy prophecies, Professor Peers suggests that a constitutional Monarchy would make possible co-operation between traditionalists and progressives of Left and Centre. Much obviously depends on political currents in Europe as a whole.

JAMES EASTWOOD

GREAT BRITAIN, FRANCE, AND THE GERMAN PROBLEM 1918-1939

By W. M. Jordan. *Oxford University Press.* 15s.

Probably the definitive study of Anglo-French relations in the making and maintenance of the Versailles Treaty, written with all the sobriety and reverence for fact we expect from books published under the auspices of the Royal Institute of International Affairs. Dr. Jordan's main task is, of course, to show how British sentiments in favour of an attitude of reconciliation with a non-autocratic Germany (it never crystallised into a dynamic part of a positive European policy) was at variance with French insistence on safeguards against the revival of German power. The non-specialist reader will find the account of the growth of these concepts

of peace especially interesting; but the work as a whole is concerned with the external manifestations of policy. Thus: the armistice, particularly the military terms—a fascinating chapter, this; the agencies of Allied co-operation, such as the Supreme Council, the Reparations Commission, the Rhineland High Commission; conciliation by conference; reparation and disarmament. A sorry and salutary story, although not everyone will draw the same moral. Dr. Jordan concludes his book with a quotation from Lord Halifax about Britain fighting today 'as she has fought many times before, to maintain on the Continent of Europe an orderly society of independent nations free from the brutal domination of a single overwhelming Power.' To some of us 'orderly' and 'independent' here, in the light of experience, would seem somewhat contradictory.

JAMES EASTWOOD

THE UNITY OF EUROPE

By Hilda Monte. *Gollancz.* 6s.

A book for those who like downright, courageous thinking on a subject so vast and complicated that piecemeal treatment invariably seems to obscure rather than clarify essentials. Miss Monte simplifies things by adopting a Marxist viewpoint, with the class struggle as her principal stock-in-trade; her approach is that of the crusading economist. Development of Eastern Europe and other regions of analogous economic and social backwardness, technical progress, involving the completion of the staggered agrarian and industrial revolutions, and the abolition of inequalities are therefore her main preoccupations: popular wellbeing is to be the foundation of her united Europe. Those who look to that goal will find much sustaining food for thought here, irrespective of their political convictions. But Miss Monte, like many economists, neglects, to the peril of the whole conception, I think, the spiritual aspect of the matter. She would probably say that, as an economist, it doesn't concern her. But is 'culture' something you apply as decoration when the structure is built, as the arguments of many economists suggest? We need a new European spirit, and I personally doubt if class antagonism and 'common interests' can supply it. Mediæval society, imperfect as it was, really was a creative, spiritual relationship between men. After at least a century of 'individualism' in all classes something more than vague appeals to common interest is called for. But this said, Miss Monte's is a humane book — witness its plan for re-absorbing Germany into the economic and political framework of Europe, for it is cardinal

CÉZANNE: *Grove of Chestnut Trees.*
From *Cézanne Water Colours*, by Lionello Venturi. Bruno Cassier. London (distributed by Faber & Faber). 8s. 6d.

to her conception that the problem of Germany is an integral part of the problem of Europe.

JAMES EASTWOOD

WEST INDIAN SUMMER

By James Pope-Hennessy. *Batsford.* 12s. 6d.

As aide-de-camp to the Governor of Trinidad, Mr. Pope-Hennessy spent the summer of 1939 in the West Indies: this book is not, however, a straightforward account of that stay, but, as it were, an impressionistic and composite picture painted by nine earlier and contrasting visitors to the islands, with touches added by a sensitive young man of today named Cashel, who, if not wholly the author, doubtless saw through his eyes.

'There can be few parts of the world,' says the author, 'which present greater contrasts and more variety, problems more intricate or facts more bizarre than the islands of the British West Indies', and the reactions to the life and scenery there of such travellers as Sir Walter Raleigh, Trollope, Froude, Sir Hans Sloane, Charles Kingsley and others less well known, certainly give point to the remark. These travellers are a diverse lot: jovial, industrious Trollope contrasts strangely with the elegant, romantic Elizabethan Robert Dudley; 'Facetious and rather detestable' Henry Coleridge (nephew of the poet), sailing to the Indies in search of health is as far apart in spirit as in time from Sir Walter Raleigh, sailing there in search of gold. But different though they were each from each, all drew 'mental sustenance and emotional excitement from their life in the West Indies'.

London Fabric, published some four years ago, showed Mr. Pope-Hennessy to be an accomplished writer of unusual sensibility; this is in every way a worthy successor. And the publishers have provided the book with a collection of illustrations, mostly reproductions of old prints, that seem an ideal complement of the text.

R. MILES

Driver Awaiting Her Call, by N. Manwaring.
From *Jim Brady, The Story of Britain's Firemen.* Lindsay Drummond. 2s. 6d.

BRITISH WOMEN GO TO WAR
By J. B. Priestley. *Collins.* 12s. 6d.

The silver lining to these clouds of war is the fact that innumerable women have discovered a release from their humdrum peacetime lives, one, moreover, which has been of the utmost benefit to the nation. In this beautifully illustrated book we are told of their war activities, many of which we had not imagined to be possible. 'Our only grumble,' says Mr Priestley in referring to a W.R.N.S. dispatch rider who happens to be a member of his own family, 'is that her conversation is becoming increasingly technical and mysterious.' But of her increased satisfaction in life and her greater usefulness as a citizen in this and the post-war world, there can be no doubt. One might think that ambulance drivers in a blitzed town and other such heroic women are the only ones who face danger all the time, but now we can appreciate the perils of jam-making in hot weather when you are besieged by swarms of wasps, while you bend over a primitive oil-stove in some school, barn or outhouse. And while many of our women are at jobs one would consider suitable for their sex, it is true that, for instance, most of the recruits in the Women's Land Army have been town-bred girls, coming from offices, shops, warehouses and so forth. They have shown themselves extremely adaptable, and there is nothing more interesting in this book than pictures of a girl at her peacetime and then in her wartime job—Miss H., for example, working at a lingerie house in Bond Street and now connecting new subscribers and testing lines at a telephone exchange.

HENRY BAERLEIN

OLD ACQUAINTANCE
A Comedy by John van Druten. *Gollancz.* 5s.

THE BEAUTIFUL PEOPLE
and other plays
By William Saroyan. *Faber & Faber.* 7s. 6d.

AMERICAN DRAMA AND STAGE
By Boyd Martin. *Pilot Press.* 7s. 6d.

The American stage is young and lusty. Scarcely twenty-five years ago it depended on Europe for sustenance, morally and materially. Now, it seems, the tables are turned. It is we who await the crumbs and applaud. Yes, Mr. Baxter, we do applaud the strictly commercial successes we see over here. And we do tend to forget that the experimental theatre in America is very much alive. A comparison between Mr. van Druten (the author of *Young Woodley*, now an American citizen) and Mr. Saroyan does, I think, show pretty well the range of the experiment. Mr. van Druten writes a well-constructed comedy, with a tendency to shock the bourgeois, about the sex life of literary ladies. Throughout we are on well-trodden, if not very rich, soil. The play is nicely calculated to please after-dinner audiences in New York and before-rissole audiences in London. 'I want to go to the bathroom,' says Kit (a major literary artist) in the text. But the Lord Chamberlain, we read, intervened, so the audience heard: 'I want to tie my shoe.' But Mr. Saroyan, being of Armenian extraction, is probably not over-conscious of a debt to the European stage, and goes about things very differently. At least he succeeds in being pungently American. As a dramatist he is not strictly commercial, and we do not see his plays in London. I cannot therefore say anything about the acting qualities of these plays. I cannot even say very clearly what they are about. But in these days of arty propaganda, that perhaps is something of a blessing. Also Mr. Saroyan is a rare poet in the vernacular, and not to be able to understand a poet at first reading is no final criticism. He overflows with human kindness; he loves ordinary people, who are not ordinary to him; he obviously abhors the American success-philosophy. 'Every life in the world is a

miracle, and it's a miracle every *minute* each of us stays alive, and unless we know that, the experience of living is cheated of the greater part of its wonder and beauty.' Because he is a poet, he is concerned with images and reality. In *Sweeny in the Trees* the actors kick money around with considerable zest. And in *Across the Board on To-morrow Morning:* 'Fritz: Where's he think he's going? Harry: To his mother—to himself. To a little over seven pounds of something that breathes. To about an hour and a half of infinity.' Can it be that this is American sentimentality? Or is it the art of the Common Man? But you must read these plays.

Mr. Boyd Martin is the Director of the Playhouse at the University of Louisville and I opened his book (nicely illustrated with George Joseph's cartoons) with keen anticipation. Unfortunately, however, it is scarcely more than an annotated list of the more important American plays produced since the last war, written in a platitudinous style and with a marked aversion for commas. All we are told, for example, about Thornton Wilder's *The Skin of our Teeth* is that it 'threw the New York critics into spasms of delight', while the revue *Hellz-a-Poppin* gets a whole page and a half. Mr. Saroyan, we learn, is 'terribly confused', and nothing more. Much the most interesting part of the book is the account of the 'little theatre' movement in the U.S., in which both Maxwell Anderson and Saroyan are interested. It is refreshing to read that there are community theatres 'where a ham, a dozen eggs, a basket of corn, any sort of produce, dairy produce or fowl can be traded for tickets to the performance.'

JAMES BASTWOOD

THE STORY OF WALES

By Rhys Davies. *Collins 'Britain in Pictures'.* 4s. 6d.

It is a remarkable feat to compress the story of Wales into less than fifty pages of text, but this Mr. Rhys Davies has done—and done well. Many of the English think of Wales as nothing but a poverty-stricken, depressing country, inhabited by a dour, puritanical people whose only relaxation is in choral singing.' For them, this little book, which traces the long and anything but uneventful history of the Principality from 2000 B.C., and shows how the land has retained its strong individuality so that today it is 'more Welsh than it ever was', should prove a surprise indeed. The illustrations have been happily selected to show the varied aspects of scenery and life in Wales.

R. MILES

VELAZQUEZ: *The Rokeby Venus.*
Gallery Books, No. 1. Percy Lund Humphries & Co. 4s. 6d.

FORTY YEARS IN CHINA

By Sir Meyrick Hewlett. *Macmillan.* 12s. 6d.

No subsequent experience in Sir Meyrick Hewlett's long consular service in China proved so exciting as the siege of the Pekin legations during the Boxer rising, with which it opened, and no more fantastic claim was ever made upon his consular authority than that it should be responsible for the safe passage across a pontoon bridge of a recalcitrant circus elephant. It was a British circus, visiting Nanking, and the elephant may have been affected by the unruly behaviour of the soldiers, who demanded free admission to the show. Indeed, there might have been a riot, but for the elephant, at the sight of which, in the tent doorway, wagging his great head from side to side in mute disapproval, the anger of the crowd dissolved in laughter. Sir Meyrick left China—preferring the people to the patriots—a few months only before the outbreak of the war with Japan. From that war he believes China will emerge a united country; an unconquerable world Power, without sentimental illusions regarding her obligations to Britain. 'She will expect, and rightly expect, full sovereignty over all her territories,' he says. 'Concessions, Settlements, foreign gunboats in inland waters, extra-territorial jurisdiction, any form of control in Customs, Posts or Salt Administration, all will have to be so modified that they will practically cease to exist. It will be useless then to point to any sympathy shown to them, or financial assistance given to them; all the Chinese Government will remember, quite ignoring our own stupendous tasks and difficulties, is that at the outbreak of war with Japan, we did not range ourselves openly on their side.'

PHILIP MACER-WRIGHT

MY TRAVELS THROUGH CHAD

By Pierre Olivier Lapie. *Murray.* 10s.

This is an account of Captain Lapie's first tour of the region of which General de Gaulle made him Governor, and it has been written at the General's command. The gallant author makes no attempt to assess the potential value of Chad in relation to post-war communications, nor does he more than suggest its possibilities of economic development. The appeal of the narrative rests upon the liveliness of its description of primitive life so richly abounding. Assuredly Chad is not yet 'safe for democracy'; it is to be feared that when it becomes so it will also have become less brightly coloured. Many jolly old customs will have departed, among them, for example, the Ordeal by Music—one of a lighthearted series employed by the woolly-headed judiciary of the Saras: 'The head of the victim —for such he is—is placed between two bampoo boles, which are bound tightly together. The xylophone is then played to him for a given space of time. If, during the playing, he asks for mercy, his guilt is considered obvious.'

PHILIP MACER-WRIGHT

FIELD MARSHAL VISCOUNT

WAVELL

OTHER MEN'S FLOWERS

Viscount Wavell writes in his Foreword:

'I have gathered a posie of other men's flowers and nothing but the thread that binds them is my own. So wrote Montaigne; and I have borrowed his title, my memory being the binding thread. This is a purely personal anthology.'

BOOK SOCIETY CHOICE

[10s 6d net]

JONATHAN CAPE

PERSIAN MOSAIC

By Harold Lamb. *Robert Hale.* 12s. 6d.

Let me say at once that Mr. Lamb's *Persian Mosaic,* suggested by the *Rubaiyat of Omar Khayyám,* is one of the most delightful books I have come across for a very long time. Edward Fitzgerald's exquisite rendering into English verse of the *Rubaiyat* holds its own with any of the acknowledged masterpieces of English poetry. To some of us it expresses the beginning and end of all philosophy.

Very little is known of Omar beyond the fact that he was born at Naishapur in Khorasin in the latter part of the eleventh century. Mr. Lamb, who has lived in Persia and has evidently a profound knowledge of that fascinating country, its history, customs and language, has gathered together the threads of that scanty knowledge and woven them into a charming and imaginative phantasy; as he himself puts it: 'a pattern of old Mosaics'—'a moving row of Magic Shadow Shapes that come and go.'

PERCY COLSON

TRAVELLER FROM TOKYO

By John Morris. *Cresset Press.* 10s. 6d.

Judging by this book, any four years in Japan, or elsewhere, would have produced an illuminating document; it is particularly fortunate that an observer so industrious and fair-minded should have been available during the abnormal period in which Japan entered the world war. For he succeeds in making intelligible a most complicated pattern. 'In normal times,' he remarks, 'Japan is a pleasant country to live in; especially if one does not share the usual Anglo-Saxon prejudices and conventions, and is prepared to go at least some way through the looking glass.' It should become so again, once the gangsters are liquidated. If it be contended that the Japanese people have lacked the courage themselves to stand up to their oppressors, Mr. Morris replies that it was too much to expect of 'a people brought up from generation after generation to suppress every form of individuality.' Any talk of a Japanese collapse before complete physical destruction of the army and its resources, he regards as a dangerous form of wishful thinking. After that is achieved, Japan becomes an international as well as a national problem. A sane Japan postulates a world return to sanity. And we share the responsibility. 'If America decides to return to isolationism,' says Mr. Morris, 'or if we in England choose as our rulers the kind of person who thinks of, say, Czechoslovakia as a far-off country with which we have no concern, then the whole world will again be plunged into chaos.'

PHILIP MACER-WRIGHT

SERVICE SLANG

Collected by J. L. Hunt and A. G. Pringle. *Faber & Faber.* 2s. 6d.

Sixty racy pages (not allowing for illustrations) fail, it would seem, to exhaust the contemporary fighting man's slang vocabulary, for a further volume is promised—or threatened. But for the exclusion of slang left over from the last war, it would be a yet bigger book. *Blighty* has gone—from this collection, at any rate—together with *Bertha* and *Black Maria*. *Blimp* has passed into the language (with a new significance) and so have *camouflage* and *frightfulness*. Will *browned off*, to explain the various implications of which mysterious term an entire page has been required, also become embalméd English, or just fade away? *Beer Beer* has shed its ancient significance and become debased to a mere alphabetical abbreviation for Balloon Barrage. And *brolly* has no connection with Neville C. but stands for the air-pilot's parachute. *Bashers*, in view of the ferocious technique of modern all-in battle training, seems an excellent term for physical training instructors. But the best word, I think, is *slurge*—as expressive even as the more familiar *twirp*. A *slurge* is the black sheep of the squad and a disgrace to the Service.

PHILIP MACER-WRIGHT

LETTER OF PROTEST

Sir,

In regard to your literary critic's review of my father's life as portrayed through the prism of Mr. Pearson's mind, I have already exposed the fallacious nonsense that Watson represented the creator of Sherlock Holmes. As my statement in 'The Times' on 28 October last was widely figured throughout the leading papers of this country and America, I am surprised that your literary critic was still unaware of the true facts.

In regard to the rest of your observations on the book, there is but one salient point that I would care to mention, namely, that Hesketh Pearson never even met my father!

There is only one authoritative account so far of my father's outstanding and most colourful life, i.e. his own autobiography, 'Memories and Adventures'.

Finally, your literary critic may be interested to know that 'The White Company' is still making a good income after more than half a century, and that we are negotiating a technicolour film of this great book at the present moment.

Yours faithfully,

Lyndhurst. Adrian Conan Doyle.

LATEST FROM U.S.A.

WHILE still proud of its old French quarter with fine restaurants, mild climate and many tourist attractions, New Orleans is making a firm bid to become the South's new industrial centre. Before 1940, about 20,000 people were employed in manufacturing plants. Today nearly a hundred thousand hold jobs therein, and employment is gaining steadily. Future depends on Andrew Jackson Higgins, whose industries employ about a third of the workers engaged in New Orleans manufacturing, and whose empire comes under three heads—Industries, Engines, Plastics.

Taking sewing out of home dressmaking is the claim of a New York Department Store, which is advertising 'presson' tape which, when applied to dress seams and pressed with a hot iron, is guaranteed to remain secure 'for the duration'.

The rumour about the return of nylon stockings proved only a rumour. War production is still needing this versatile material. Nylon's post-war future is considered practically limitless. Duponts claim two days will be all they will need to convert factories from war to peace production; that the stocking-starved can look forward to an era of sheerest sheer, and sturdy daytime models. Other nylon forecasts include white jabots and collars that can be washed in a jiffy, and will not need ironing; crease-resistant velvet; unshrinkable spun nylon sweaters and cardigans; shoes and slippers; mackintoshes and umbrellas; realistically waved wigs, and for glamour girls who wish to be extra glamourful—artificial eyelashes.

Kissings in limelight: on her Algiers visit, Colonel Oveta Hobby, Head WAC, driving past a school housing WACS, saw a couple embracing behind a tree outside the grounds. Soon afterwards the Company Commander held a meeting, at which she instructed the girls: 'If you want to kiss your boy friends good-night, it's O.K. But bring them inside.'

V mail smeared with lipstick kisses is banned by Chicago postal officials, but is being regarded more leniently in New York, where it is, however, admitted that two hundred and fifty kissed V letters are rejected daily. Colonel R. E. Eggleton, New York's port postal officer, claims that incorrectly kissed letters 'may mean very long delay in delivery.' Ideal V mail kiss is implanted lightly on one corner, where it will not interfere with writing, or smudge other letters while being photographed.

DORIS SHERIDAN, New York

Exclusive Cable to *World Review*

RECONSTRUCTION FRONT

HEALTH FOR ALL!

No doctors' bills, no dentists' bills! This is the Utopian future to which we are advancing. All medical services—including every kind of specialist and hospital treatment and consultation—will be on tap for us all if the Government White Paper on the Medical Services is translated into law. We shall not be barred from attending our doctor by immediate shortage of cash. It will be somebody's statutory duty to see that the necessary services are there when we want them.

Strategically, it was a pity that the White Paper was not published last September. It would then have been stronger and tidier. *We understand that during the five month's delay bits and pieces of the original plan were dropped.* Mr. Willink, when he climbed into Mr. Brown's shoes, shovelled back a few of these fragments, but unfortunately not all. The result is a plan which under-pins its great first principles with a ramshackle collection of scaffolding. Originally somebody in the Ministry of Health had the idea that it was impossible for doctors conscientiously to run public practice and private practice simultaneously. They wanted to give doctors in the public service full-scale salaries for full-time work. The Ministry of Health has not been renowned in the past for strong-minded denizens. And now the unremitting pressure from organised doctors has worn down the Ministry's bright boys.

Four main provisions in the White Paper call for radical adjustment. First of all, doctors are to be paid in a variety of ways. They may be remunerated by whole-time salaries in the public service, or by partial salaries for part-time work, or by capitation fees if they prefer to operate the public service from their private surgeries, or by fees from private patients (or apparently by any combination of these four methods). The existence of the capitation fee automatically puts doctors in competition one with another, even if they work side by side in the public service.

Even more serious is the permission for doctors to work in both the public service and in private practice simultaneously. Competition will be inevitable between doctors in 'separate practice', in private practice, and in Health Centres. The White Paper says, idealistically, that the service must be so organised that doctors cannot make private practice seem more desirable to potential patients than treatment in the public service. But there is no effective way to close this gap. The doctor's integrity will be sorely tried. This dangerous option is one which some of the medical profession are said to have pressed for throughout their conversations.

Thirdly, the plan is messy. Doctors in Health Centres will work under the immediate auspices of the responsible local authorities. Yet they are to look to the Central Medical Board as their employer. This applies only to G.P.s, in Centres or in 'separate practice'. Doctors also employed in the public service, but working in hospitals, will be controlled by the local authorities. It is difficult to see why the Health Plan should not have the simple administrative unity which Mr. Butler set out in the Education Bill.

Lastly, the Central Medical Board is a body of doctors statutorily appointed for set terms with executive powers to regulate the work, employment and conditions of general practitioners in the public service. The Board will not be politically appointed. It cannot be turned out of office if a new government wishes to go much faster, or much slower, than the Board does. A profound new principle emerges here. Is it desirable to put technicians in a key position, where they can either expedite, or effectively block, development in the services with which they are concerned? Should cotton-owners in the future be placed in a comparable position, or miners, or directors of insurance companies? A Central Medical Board shows the dangers inherent in this policy. It can indefinitely perpetuate private practice to the detriment of the public service. Tactically, of course, the suggestion of the Board is a compromise between those democrats who wish the whole service to be controlled by a Minister responsible to Parliament, and those doctors who are in favour of a corporate body remote from Parliamentary discipline.

The White Paper, while attempting to buy off those opposed to forthright constructive planning, creates new vested interests which must be liquidated years hence if our successors want to build a really unified service. Now, not later, is the time to build a permanent, integrated medical service, concerned entirely with the health and welfare of our citizens.

CROSS-SECTION
OF THE WORLD'S PRESS

A. Crossman

Canadian Production Doubled

UNPRECEDENTED economic activity is the record of Canadian business during the year 1943. The productive capacity of the Dominion has doubled in comparison with the pre-war level. A new high level has been established in export trade, and there has been a further substantial increase in the national income. These advances are largely, if not wholly, the measure of Canada's industrial contribution to the war, half the country's production being devoted to war purposes. The national income in the first ten months of 1943 showed a gain of 18.3 per cent, compared with 1942, and notwithstanding some late indications of tapering off, a marked increase in industrial production was registered in this period, and the physical volume of business was up 17 per cent.

While there was a moderate rise in domestic trade and in imports of merchandise, export values ran up to very high figures, and results show ten months' exports topping the full year 1942.

There has been an ever-expanding industrial activity and a sharp gain in employment was marked by an increase in the number of women employed, while counter measures have been taken by the Government to prevent inflationary trends from threatening the price ceiling.

C. C. F. Totalitarian?

THE Co-operative Commonwealth Federation has of late come to the front as a third major Party in Canada, alike in Federal, Provincial and Municipal politics. The Party's declared aim is 'the attainment of political power by constitutional means, for the purpose of establishing a new economic system in Canada, to be introduced and applied under a doctrine of gradualness.' It regards the two older Parties as instruments of capitalist interests, whose supersession is to be brought about by the creation of a planned socialised economic order, under Dominion, Provincial and Municipal direction. The Party faces the general criticism that it is totalitarian in organisation, and that its programme of establishing Socialism can only be implemented by totalitarian methods.

Ontario sends own Agent-General to London

THE opening of an Ontario office in London, in charge of Major J. S. P. Armstrong, is a development welcome in the interests not alone of the Province but of Canada as a whole. Each Province has its own particular concern not only in its own economic development both during and after the war, but in partnership in the war itself. Ontario, which contains one-third of the population of the Dominion, has a great range of rich, natural resources and potentialities, and the opening of the office should be a useful step towards their post-war development, as well as to securing settlers. Colonel Drew is to be commended for his decision to reappoint an Agent-General at this time. British Columbia is the only Canadian Province which has retained its representation since before the war. It would be a good thing if other Provinces were now to follow the example of Ontario and re-establish their offices.

Canada's Weekly

South Africa Makes Her First Guns

MEN who make guns are usually sons and grandsons of men who made guns. Unhappily, there were no grandfather gun-makers in South Africa in 1939! Forty years ago when Briton and Boer opposed one another, guns of a kind were made, but they were guns which doubly brave men fired. If the ingenious fashioners of those archaic pieces stood on the ordnance production lines of today they would share that pride of achievement which South Africa feels as she looks at her own-made howitzers and anti-tank guns.

The story starts when there was one partly-made field howitzer, a pre-war experiment, standing lonely and unloved in a country which had just been told that, with the fall of France, she must rush to arm herself. The General Staff called urgently for field howitzers and the ordnance factory was started. The steelmen started at their task—gun steel for barrels and breeches. The production engineers scoured the country for machines—and people to operate them. From mine-workshop and private workshop, from the repair depots of railways,

transportation and power companies the machines were moved into a barn of a building. Draughtsmen worked round the clock and the production staff handed out the orders for components. As in many other cases, shops all over the Union were given a share in the job. It was planned that the components would flow to the central factory for final machining and assembly. The central shop was also to do most of the heavy machining and the work on the barrels. That plan worked.

Six months after the first machine turned in the central factory the first howitzer passed its proofing tests.

Those guns were built to hammer the Italians in the hills of Abyssinia, but the Italians did not stay for much hammering, so the guns went mostly to an Eastern theatre of war and the South African gun-makers turned to another weapon—the six-pounder anti-tank gun, even before the last of the many howitzers was off the assembly line.

South Africa on Service

Floods Imperil Gold Mining

WIDESPREAD damage has been caused by the floods in the Transvaal due to abnormal rainfall. Fifteen people are reported to have lost their lives. Work at several of the gold mines—among them West Rand Consolidated, Simmer & Jack, Durban Roodepoort Deep, New Modderfontein, Nourse Mines and Rose Deep—has been seriously affected by underground flooding, and output and profits will be substantially lower this month. In the case of the four last-named mines in the 'Corner House' group, it is officially stated that active steps are being taken to control the flood water, but the underground pumping equipment is unable to cope effectively with the volume of water at present entering the mines. At West Rand Consolidated the greater portion of the winding plant was used for baling water for seven consecutive days. Simmer & Jack also reported that the volume of water was beyond the capacity of the pumping plant.

Van der Bijl says Taxation Change Imperative

IT seems certain that the Union will need to spend not less on war in the coming financial year than it has in the current one, when it voted £100,000,000 and still has to vote more on the second Additional Estimates. It is equally certain that more money will be needed to begin the long-term policy of reconstruction. What is causing concern is not so much the burden of taxation as the method and incidence. There has been growing criticism in recent months that the present basis is inequitable and, by absorbing too high a percentage of profits, is stifling industry.

The latest to enter the lists is the Director-General of Supplies (Dr. H. J. van der Bijl), who has stated categorically in an interview with the *Sunday Times* that a new system is imperative if the national income is to be increased rather than reduced, and if there is to be progress when the switch-over to a peacetime economy comes.

Brandy—Wine

A SCHEME to build trucks for the transport by rail of wine and brandy is being considered by the railways. It is felt that, if tank wagons like those now in use for the transport of fuel are introduced, the transport will not only be easier but cheaper.

On Paper

A CAPETOWN magistrate has seriously upset the calculations of the Paper Committee by ruling that toilet paper is, really, not 'paper' under the control regulations. The case concerned an importer who recently received 8,500 cases of toilet rolls without having applied for a permit from the Paper Controller.

South Africa

Judge Reports Own Case

IN Freetown, matters recently reached such a point that the readers of newspapers had the unusual, perhaps unique, experience of finding the Chief Justice of the Colony acting as reporter of the proceedings of his own court—and doing it, as nobody who knows the record of Sir George Graham Paul needs to be told, in a way which could not be bettered. (Incidentally, the occasion was used by this shrewd observer of West African life to remark that jurors were occupied five weeks in hearing thirty-three cases, 'a deplorable waste of manpower at a time when the energies of all law-abiding citizens would be directed primarily to work essential to the war effort.')

West African Review

Funerals too Costly

In the United Kingdom it is urged by some who would like to see funeral burdens obviated, that the most likely way to bring this about is for the local government authorities to make provision for cheaper burial; increasing general use of such provision would gradually establish a new tradition.

Highly Necessary Change

In West Africa such a course would certainly not be taken by any Government of its own motion. It would be an interference with people's rights which no Government would dream of making. A trade union or co-operative society, after thorough consideration and with actuarial advice, might, however, set up a scheme for those of its own members who fail to see why death and burial in their family should involve them for months, perhaps years, afterwards, in obligations for the upkeep of some member of one of the most pestilent classes in any community—the usurers.

West African Review

Colonial Services Criticised

The first criticism is a broadcast from Nairobi by Colonel C. Thomson, Deputy Director of Medical Services in the East Africa Command, speaking in his personal capacity. He urged that far more money should be spent after the war throughout the East African territories in the provision of medical and health services of all kinds, hospitals, clinics, child welfare and maternity centres, research laboratories, and, finally, a central training depot for Africans of the three territories. The Army meanwhile has done a great deal to raise Africans' standards in regard to health and disease, and this improvement should be preserved and built up in civil life.

The other example is a letter from an Englishman who, it is stated, has enjoyed exceptional opportunities of studying conditions in Tanganyika, quoted by Commander King-Hall, M.P., in his *News-Letter*. This witness speaks of the sparse scattering of the population over the territory which makes it difficult to provide adequate services for them. When concentrated into villages, in the sleeping-sickness campaign, conditions were greatly improved. He complains that the Territory has had no definite policy in the past.

The Crown Colonist

HOPE
IS ON THE HORIZON

LET us take heart. Let us sound a clarion call of hope. Cancer is NOT incurable. Caught in its early stages, this dread disease *can* be arrested—even cured. Some patients walk out of The Royal Cancer Hospital at Fulham Road, London, every week . . . discharged . . . free to embark on a new and often unhoped for lease of life. Isn't that something to be proud of?

Only by unrelenting research, grim patience and dogged endurance has such progress been possible. But it is not the end. Not by a long way. Over the horizon lies the enticing goal of Full and Complete Knowledge of the cause of Cancer. It can only be reached by further hard work, by unstinting expenditure of money on new and improved equipment to keep pace with our growing knowledge.

As generously as you have helped us in the past; please help again. For only with YOUR help can we continue to fight the good fight until Victory is won.

The Royal
Cancer
Hospital

(FREE)

FULHAM ROAD, LONDON, S.W.3

The Sultan of Zanzibar, His Highness Sir Khalifa Bin Harub, with Oliver Stanley, Colonial Secretary, during a recent visit

Where Coffee Comes From

MOST coffee is grown within the comparatively narrow belt 25° N. and S. of the Equator at altitudes up to 6,000 feet, and coffee trees take some ten years to produce sizable crops. Coffee falls into two main groups—Brazils and Milds, the latter being the collective name for all coffee grown outside Brazil. Milds are mostly fine coffees. Supply and demand before the war kept pace with each other, but the price level depended mainly upon Brazils as coming from the main producer. To an average total world production of 32,000,000 bags per annum over the period 1931–39, Milds contributed 9,300,000 bags: of these, the British Empire's share was about 800,000 bags, or roughly 70,000 tons. Crops from British East Africa and the West Indies are popular everywhere on account of their good quality.

In Brazil, coffee is grown on a very large scale. Annual production started level with Milds in 1850, but soon outpaced them, and after high prices and other favourable circumstances in the 'nineties had made growing in Brazil a highly profitable enterprise, her crops began in 1905 to exceed requirements. Over-production was spasmodic at first, and a crop surplus was carried over against a later shortage. Later on, however, increasing production synchronised with failure of demand to expand. This condition was not recognised in time. When it was found that it needed tackling at the root, the only efficacious remedy was ruled out as being too drastic. So production continued unchecked and a vast surplus accumulated. *The Crown Colonist*

Can Afrikaans Survive?

SOUTH AFRICA is not a bilingual country. It is made up of about ten million people, the great majority of whom speak various Bantu languages while a White minority speak mainly Afrikaans or English. And if there is a language problem in South Africa it must concern the whole of the population. To argue blandly as if it concerned only the ruling minority is but one more symptom of that typical racial blindness produced by racial prejudice and fear and the belief that White civilisation can be preserved by artificial means. This harping on 'national unity'—which dual-medium instruction is designed to accelerate—may thus be seen as part of the United Party drive towards a strengthened European United Front *versus* a Non-European United Front, which in the difficult and impoverished post-war situation is intended to 'solve' all 'racial' problems, i.e. between White and Black. Our politicians talks as if language were a political shuttlecock to be controlled for their own ends. This is to suffer from delusions of power. Language is not a static thing existing in a vacuum; it is an organic process closely related to the social and economic environment and the transformations that take place in it are largely determined by these social and economic factors. The future of language in South Africa will be determined not so much by government decrees as by the compulsion of vast dynamic social forces, forces set in motion by governments but developing beyond their control, forces at work, not in South Africa alone, but in other parts of the world. For however much a certain section would like to believe in a splendid isolationism her fate is bound up with events that take place in Europe, Russia, America, India. They are such forces as are commensurate with the gigantic upheavals at present convulsing the world, and one can only speculate as to what they may be. In face of them the storm over dual-medium instruction in schools and the plans for the preservation of bilingualism to say the least of it shows a lack of a sense of perspective. *Trek*

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Oliver Stanley with the Emir of Bauchi in Northern Nigeria

Population Creates Employment

THERE have been many attemps to estimate the capacity of Brazil to support new population, and there is not really material for a reply. Long, long ago Alvar Núñez Cabeza de Vaca wandered for ten years starving by the mouths of the Mississippi. The same land now supports millions. It was then unfit for human life partly because the Indians were too low in the scale of civilisation to extract from the soil its real goodness, but still more because there simply were not enough humans. Men support each other by merely living together and expressing to each other their wants. Concerning the Mississippi in the early sixteenth century one could say that the land was not occupiable by human beings simply because there were no humans there. It was an argument in a circle, but it is still the only one applicable to most of Brazil today. I flew over the south-eastern seaboard of Brazil shortly before traversing the same region of the United States. Where there were towns in the United States there were single homesteads in Brazil, with rambling cart-tracks instead of great trunk roads. In the early seventeenth century French colonists could not turn the harbour of Rio to profit, where now more than a million people flourish together. In the last thirty years Brazil claims to have added fifty per cent to its population, but if the aeroplane makes fifty per cent more ground habitable, what is the limit to increase? Not only would the new ground be occupied, but the old ground would become more densely filled by the neighbourhood of the new colonies. The substitution of agriculture for herds, as in Argentina, and of industry for agriculture, would cause the old ground to support far heavier numbers than those now there. The density in Brazil is still less than fifteen to the square mile. *The Norseman*

Oh Yes?

FOUR M.P.s—two Liberals, one Progressive-Conservative, and one Bloc Populaire, representing three Quebec ridings and one in Ontario—expressed opposition to the immigration of refugees to Canada after the war, at least until every Canadian has been given a job. *Canada's Weekly*

Indian Congress Persecute 'Untouchables'

DR. AMBEDKAR, leader of the Depressed Classes in India and now a member of the Viceroy's Council, is placing himself at the head of a revolt of his people that is really the most significant political movement in India today. He aims at shaking off the fetters of Hinduism that have kept the out-castes in servitude for thousands of years.

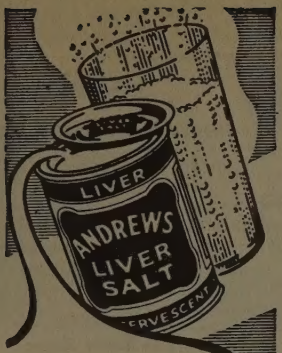
This is the real democratic awakening of India, and against it all the might of the Hindu religion will be arrayed. The battle will be unequal, for the depressed people are ill-organised and scarcely educated at all—Hinduism has seen to that. Nevertheless they are finding leaders from among their own people and leaders who demand outright that the workers shall be the rulers of the land.

Most of the Indians who mouth democracy on British and American platforms are caste Hindus and the exponents of a theory of life more remote from democratic ideals than the sternest brand of Nazism. Their motives are concealed in the slogans of Western Liberalism, but their purpose to seize power for themselves and restore the old framework of Indian society is being exposed in India itself by the workers, who see the threat that hangs over them.

Right About Face!

In the Legislative Assembly at Delhi the Government has been defeated on a resolution calling upon the Central Executive to control the Provincial Government as regards the treatment of political prisoners. In itself the defeat means little, for the Executive in India, like that of the United States, does not leave office after an adverse vote.

What is remarkable about the situation is that Indians who claim freedom and denounce the arbitrary power of the Central Government should have turned round to a demand that the Centre shall thrust aside the Provincial Governments, which are Indian and have freedom. The same phenomenon was seen at the height of the famine trouble. The Centre was cursed for not exercising the powers that it has surrendered to the Provinces.



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[From a Captain in The Parachute Regiment; the airgraph can be inspected].

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Hitherto the centre has been attacked as the citedal of British rule over India. Now the demand is that it shall again become omnipotent, sweeping aside the Provincial Governments whenever these do something not pleasing to Indian parties. A first essential in India would seem to be that its politicians should make up their minds what they really want—whether a strong Centre and weak Provinces or the reverse.

Great Britain and the East

The Answer is . . .

TWO Small Lemons, also Italian Bayonet. What offers?—Box 7704.

The Coventry Evening Telegraph

So What Indeed?

AN exchange reports that a Baptist Church advertisement for its forthcoming services carried these titles:

11 a.m. 'Ten Virgins and a Crisis.'

7.45 p.m. 'I am only one man, so what?'

World's Press News

Constitutional Note

TENBY CHOIR.—The Tenby Ladies' Choir is undergoing a change of constitution by the addition of male singers.

Tenby and County News

Violet Seats

IT will be very handy when, having entered, sun-blinded, a darkened cinema, the vacant seat we want will declare itself without our having to search for it.

This is what will happen if Mr. James H. Owen's invention is adopted.

Mr. Owen, who hails from Camden, New Jersey, first gives cinema patrons greater confidence by causing the carpet to give off a fluorescent glow under the influence of small, hooded ultra-violet lamps.

The same radiation will flow on the seats, so that whenever there is an empty one it will be clearly seen.

Evening Standard

Peril

READER wants to know how to deal with horseradish growing in his garden.

Extract from a readers' letter

[Turn jet on to it, or Dial 999.—EDITOR.]

Sabbatarian Note

THE reason why we have to fight on Sunday is of course that our enemies do not observe the Sabbath.

Glasgow Evening Times

Physical Reconstruction

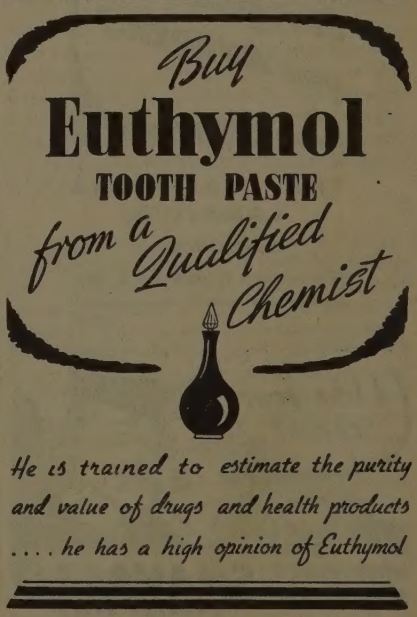
IN Chicago, Mrs. Josephine Skrodenis won a divorce when she complained that her husband, a murder-story fan, took up most of her evenings making her lie on the floor as the 'corpse' while he tried to reconstruct the crime.

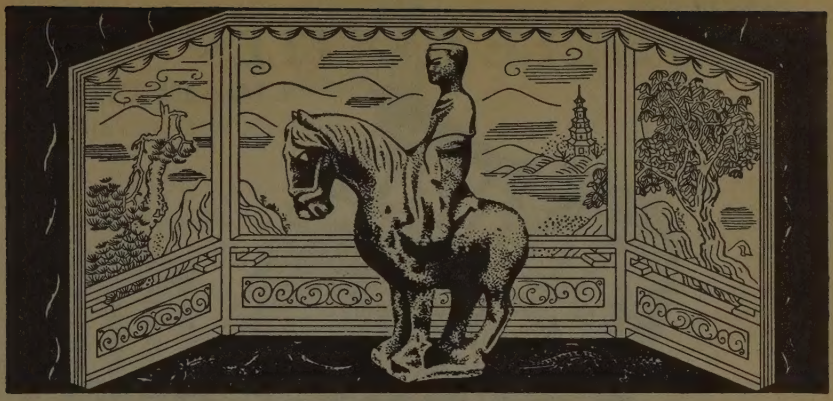
Time (U.S.A.)

Humanity in Better Shape

NOW that the WPB has removed all restrictions on the use of synthetic rubber in the manufacture of garters, gallusses and girdles, a definite improvement can be expected in the shape that humanity's in.

Christian Science Monitor





Chinese horse typical of the T'ang period

FLYING MONEY

Fei-Tsien—Flying Money—the ancestor of the bill of exchange, was invented in China in the seventh century. It provided a means of transmitting money from place to place and thus assisted in developing trade and travel in China's vast territories. The Emperor of the T'ang dynasty who originated this method of payment little knew he was sowing a seed which would grow into a highly specialized financial system enabling nation to trade with nation.

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